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The Titles of the Psalms

THE
TITLES OF THE PSALMS
THEIR NATURE AND MEANING
EXPLAINED

BY

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PREFACE

IN the following pages I propound a new treatment of the Psalm Titles, especially the Musical Titles. I have endeavoured to set forth my views in a plain manner, and, as far as possible, to avoid side issues and extraneous considerations.

It would have been easy to enlarge on several points of great interest; but the exercise of such freedom would have involved undesirable delay in placing my observations before Bible students in general. I think enough has been said to make my position clear, and to evoke discussion along lines that promise important results to legitimate research.

On some grounds I should prefer to have developed the subject more thoroughly before sending forth my book. Others, doubtless, will complete what I have begun. I remember the wise saying of Rabbi Tarphon: 'It is not incumbent on thee to complete the work, yet art thou not free to leave it alone.'

Having regard to the history of the Hebrew Text of the Old Testament, as received through the Massoretes, I hold it to be impossible, on any such grounds as verbal features or literary style, to distinguish with certainty documents of varying ages or authors as entering into the composition of the several books. Accordingly, in these pages, I have treated the various books of the Old Testament as constituting one 'Divine Library'; in other words, I have recognized, as beyond doubt, a substantial uniformity in the language of the Law, the Prophets, and the Holy Writings. Hence I have been content to quote from one and all the books without such qualifications and reserve as have come into vogue during recent years.

Except where otherwise stated, the Revised Version has been followed in these pages.

J. W. T.

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CONTENTS

CHAPTER	PAGE
I. INTRODUCTORY	1
FOR THE CHIEF MUSICIAN	
II. (1) THE KEY LOST	6
III. (2) THE KEY FOUND	10
IV. (3) SOME RESULTS OF MISCONSTRUCTION . . .	17
THE CALENDAR IN THE PSALTER	
V. (1) PSALMS FOR SPECIAL SEASONS	21
VI. (2) PSALMS FOR THE FEAST OF THE PASSOVER .	31
VII. (3) PSALMS FOR A 'SECOND PASSOVER'. . .	42
VIII. (4) PSALMS FOR THE FEAST OF TABERNACLES .	55
DAVID IN THE PSALTER	
IX. (1) THE POET-KING'S PLACE AND INFLUENCE .	67
X. (2) ON THE DEATH OF GOLIATH	70
XI. (3) THE VICTORY OVER THE PHILISTINES . .	76
XII. (4) THE ARK BROUGHT TO ZION	82
XIII. (5) A NATIONAL ANTHEM	86
XIV. (6) CONFLICTS COMMEMORATED	90
XV. PSALMS FOR A SEASON OF HUMILIATION . .	95
XVI. PSALMS FOR SPECIAL CHOIRS	105
XVII. OTHER MUSICAL TITLES	123
XVIII. LITERARY AND HISTORICAL HEADINGS .	131
XIX. SELAH—HIGGAION	143

XX. THE AGE OF THE PSALTER	151
XXI. OTHER THINGS THAT FOLLOW	160
XXII. CONCLUSION	167
APPENDIX	
§ 1. PSALM DIVISIONS AND CLASSES	169
§ 2. THE AUTHORSHIP OF THE PSALMS	170
§ 3. THE MUSICAL TITLES	171
§ 4. SELAH	172
§ 5. THE PSALM OF HABAKKUK	173
THE BOOK OF PSALMS (ACCORDING TO THE REVISED VERSION). WITH TITLES DISCRIMINATED AND BRIEFLY EXPLAINED	175

CHAPTER I

INTRODUCTORY

VARIED as they are in character and purpose, the Titles of the Psalms have, from time to time, met with a treatment no less varied at the hands of translators and expositors. In days gone by, reverent souls who found a mystery in every word of Holy Scripture, regardless of text or version, approached the Psalm inscriptions in the same submissive spirit as they studied the Inspired Word itself, assured that each and every title had some message to deliver in harmony with the general trend of Revealed Truth. Hence what we have come to consider as catchwords, having little or no syntactical relation with one another, have been often combined and construed in terms explanatory of the deep things of God. Divested of their true and simple character, common words have been regarded as expressions of mystery; and thus, without actual desire or intention, legitimate criticism has been deferred and the pursuit of sound knowledge postponed.

Opinions having such an origin, and running counter to the recognized principles of Scripture interpretation, have at length been set aside, and scholars have, during more recent years, addressed themselves to this subject along saner lines. As a preliminary to exposition, endeavours have been made to consider the Psalms as

compositions, and to bring to their elucidation such help as can be gathered from the literature of other branches of the great Semitic family. So far as these efforts have related to what are called the Musical Titles of the Psalms, it cannot be said that much success has attended research. Hence there is, it is believed, ample room for another attempt, in which the Psalter and its phenomena will be studied in an entirely new aspect, and therefore with results different from any so far attained.

At the outset, one cannot but be impressed with the variety and, indeed, the complexity of the Psalm titles. A cursory survey discovers that some of these relate to authorship, others to historical origin; some describe literary features, others liturgical use. Yet others are of the nature of musical indications. Dealing with these last, some translators have found in them topical titles, some musical instruments, some initial words of popular airs; and others have thought to find in them remains of all these varied features. While questions of literary description—Psalm, Song, Prayer, &c.—have been discussed in order to an appreciation of verbal distinctions, and statements as to authorship have been subjected to criticism on other grounds, less attention has been paid to the so-called Musical Titles, of which ‘For the Chief Musician; set to the Gittith’ (Ps. 8, R.V.) may be instanced, for the present, as an example.

In fact, this field has seemed so unpromising of reward to the investigator that, for the past hundred years or so, scholars have been content to follow one another in the weary iteration of views largely based upon conjecture, and avowedly impossible of accommodation to

all the facts as they appear on the surface of the literature of the Old Testament. Referring to these musical terms in general, the great Franz Delitzsch spoke his mind with characteristic candour:

‘The key to their comprehension must have been lost very early¹.’

Speaking of the titles as a whole, it is well, before going further, to notice that just one hundred of the psalms are in such a manner referred to their reputed authors—one (90) is ascribed to Moses, seventy-three to David, two (72, 127) to Solomon, twelve to Asaph, eleven to the sons of Korah, and one (89) to Ethan the Ezrahite². From this it appears that David is *the* psalmist—no other writer can overshadow his fame; and it is easy to understand how it has come about for the entire collection to pass by his name. It is no longer the fashion to discuss the meaning of *l’David* and other similar expressions: beyond question authorship was intended by the formula. At the same time, we must be consistent in regard to the preposition *l’*. When prefixed to a name at the head of a psalm it

¹ *Commentary on the Psalms*, Eaton’s translation, vol. i. 28. Delitzsch spoke the conviction of scholars in general. Neubauer, after a minute examination of Jewish thought on the subject, writes: ‘From all these different expositions of the titles of the Psalms, it is evident that the meaning of them was early lost; in fact, the LXX and the other early Greek and Latin translators offer no satisfactory explanation of most of them’ (*Studia Biblica et Ecclesiastica*, vol. ii).

² This is how things appear in the common editions. We shall show, however, in a later chapter, that Ps. 88 belongs to Heman the Ezrahite, and not to the sons of Korah. Further, on examining the inscription over Ps. 46, we shall find a *repetition* of the authorship of the preceding psalm. This will bring the Korahitic psalms down to nine (see note 2 on p. 14).

stands for *possession* in the sense of authorship ; when prefixed to מְנַחֵם (' The Chief Musician ') it must also stand for *possession*, though in another sense ; presumably that of having been given a place in the precentor's repertory or list of psalms proper for rendering in the Temple service ¹.

As already intimated, it is not our intention to discuss those headings which relate to authorship ; we shall also leave out of our investigations the purely historical notes. At present we merely remark as to these, that thirteen psalms have headings of an historical character, and in every case they relate to David. This means much ; certainly more than it has become customary to allow in recent times. It not only says a great deal for the influence of the king and his place in the history of Israel ; it prepares us for the discovery that in after ages there was no hero to divide honours with David—' the man after God's own heart '—in other words, the man whom Jehovah chose for the throne of Israel. Where is Solomon in this category ? It is clear that in the history of Israel there was but one giant, and he the stripling who slew Goliath.

Other headings, again, define the purpose of the psalms to which they are prefixed, as for example—A Psalm of thanksgiving (100), To bring to remembrance (38, 70), A Psalm or Song for the Sabbath day (92). Again, there are terms in which literary features and spiritual purposes are distinguished—A Psalm,

¹ We use language in this way to-day. Possession may be regarded under various aspects : there is a landlord's possession and a tenant's also. A picture may be Turner's or Leighton's for the artistic work in it ; or it may be associated with the name of its owner for his proprietary rights in it.

a Song, a Prayer, a Praise, Michtam, Maschil, Shiggaion ¹. Our present undertaking aims at discriminating headings that are literary or historical from such as are musical or have to do with the Temple choir. This work will entail important consequences ; for we shall find that the musical lines are not *headings* at all, and that, for two thousand years at least, while occupying an improper place, they have been misunderstood in themselves, and also have inevitably involved the text of Scripture in a measure of confusion and disorder. Moreover, we shall find that the technical meanings, varied and contradictory, that have been attributed to certain of the musical terms, in the most approved lexicons and expositions, must be rejected ; and that weight must be given to the simple and obvious significations of such words, which will, as a fact, be shown to be in no sense mysterious or recondite in character.

And as, along these lines, we become better acquainted with features of the Psalter that have been much controverted during the centuries, we shall find ourselves in an improved position to survey and examine the Psalms as a work of literature, and to appreciate their peculiar qualities and religious design.

¹ These terms, and the literary designations as a whole, will be dealt with in chapter xviii.

CHAPTER II

FOR THE CHIEF MUSICIAN

(I) THE KEY LOST

THE words 'For the Chief Musician' (A.V. 'To the Chief Musician') are prefixed in the ordinary editions of the Psalter to fifty-five psalms¹, most of which bear the name of David. The designation is conveyed by the participle of a verb meaning 'to lead in music' (נָצַח *nāṣāḥ*). The features of this word are well summarized by Professor Kirkpatrick :

'The verb is used in Chronicles and Ezra in the sense of *superintending* (1 Chron. 23. 4; 2 Chron. 2. 2, 18; 34. 12; Ezra 3. 8, 9), and in 1 Chron. 15. 21 in the specific sense of *leading* (R.V.) the music. There can be little doubt that the word נָצַח means the *precentor* or *conductor* of the Temple choir, who trained the choir and led the music, and that it refers to the use of the psalm in the Temple services².'

Here we see the distinction between the poet and the precentor—between the Psalmist and the Chief Musician. The Psalms might be written by David, or Asaph, or the sons of Korah, and it did not particularly matter at what time, or in connexion with what circumstances or events; when at length the precentor, or Chief Musician, adopted them for the services of the Temple,

¹ The term is distributed as follows: In Book I (Pss. 1-41) it occurs nineteen times; in Book II (42-72) twenty-five times; in Book III (73-89) eight times; in Book IV (90-106) not at all; and in Book V (107-150) three times.

² *The Book of Psalms* (Cambridge Bible for Schools and Colleges), p. xxi.

they were invested with a new quality. They might be headed Psalm or Song, Michtam or Maschil; they might be historical in origin or not associated with any special occurrence: now they were given a stated and recognized place in 'the praises of Israel.' The preposition *lamed* (ל) prefixed to נָצַח must be understood (as already intimated) as meaning that the psalm *belonged to* the precentor for singing purposes, equally as it *belonged to* the poet as its author.

Later on, we shall show that the words which occasionally accompany the line 'For the Chief Musician' are of great importance—such words, for instance, as *Gittith*, *Shoshannim*, *Alamoth*. They inform us, in an indirect way, that some psalms were, so to speak, earmarked for one season of the year, and some for another; some were for male voices and some for female; while several were specified for use in the commemoration of great events in the history of Israel. They go further: these words provide certain psalms with topical titles, whereby they could be recalled in an instant, and with precision, even although their opening lines might seem similar to those of other pieces in the general collection. In fact, the elements of such a classification as is exhibited in our modern hymn-books are discernible in the Musical Titles of the Psalms.

The parallel does not end here, however. As to the hymns used in Christian worship, whatever may be the circumstances of their origin, they are selected for singing in order that their message may come into relation with some present and immediate subject, or some teaching actually under consideration. In like manner, it would appear, the Chief Musician accepted for Temple use psalms that were made before he came into office,

as well as others which doubtless were strictly contemporary writings; and one and the other he endorsed for employment on occasions that were by no means parallel with the circumstances of their original composition. That a psalm conveyed a *timely* lesson, seems to have determined its selection for a given season or purpose in public worship.

From this standpoint we can realize how psalms written by David before the Temple was built were afterwards associated with great events in his own career, and sung in his memory and to the praise of the Lord his God. The poet wrote of conflict with enemies; in the spirit of a wholesome accommodation to the needs of later times the words were sung to assist a realization that 'Through God we shall do valiantly: for he it is that shall tread down our adversaries' (Ps. 60. 12).

To recur to the confusion that has gathered round the musical terms. When we have dealt with them in detail we shall have something to say about their undoubted antiquity. It is sufficient now to observe, in the words of Delitzsch:

'The LXX found them already in existence, and did not understand them; they cannot be explained even with the aid of the Books of Chronicles (including the Book of Ezra, which forms a part of these), in which much is said about music, and in which they make their appearance, like much else, as the revival of choice old expressions, so that the key to their comprehension must have been lost very early¹.'

¹ *Commentary on the Psalms* (Eaton's translation), vol. i. 28. Of the same terms, Kirkpatrick says: 'Many of them are extremely obscure, and their meanings can only be conjectured' (*Psalms*, Intro. xviii). Driver: 'The terms . . . are frequently obscure' (*Literature of the Old Testament*, seventh edition, p. 369).

Doubtless the key was lost very early. With some, the explanation will be found in the history of Israel. Now the songs of Zion were exchanged for the sorrows of captivity; again, in later years, the stress of political conflict effectually held down the religious spirit of the people. Whatever, also, may have been Israel's love for the Law of Moses, and the care shown by the Rabbis for the Pentateuch, certain it is that no corresponding devotion was lavished upon the books which compose the other divisions of the Old Testament—the Prophets and the Hagiographa. Hence, when the Septuagint translation came to be made (about 250–200 B.C.), the work fell to men who knew nothing of the liturgical use of the Psalms in the Temple service of praise. The glorious tradition of bygone years had passed out of mind, and the translators were, in consequence, without safe and effective guidance.

Though not able to speak positively, we believe the sequel will show that when the Alexandrian translators entered upon their work 'the key' was lost. In the wake of that loss has come an ever-increasing volume of speculation, which has done little or nothing to solve the problem. This is hardly surprising. The material which is the subject of examination has become disordered: and, before history or philology can contribute anything to the interpretation of the titles, a readjustment must take place. This we now proceed to explain.

Cheyne: 'There is an appearance of better philology in the later theories, but the result remains uncertain' (*Origin of the Psalter*, p. 460). Wellhausen: 'In most cases these musical directions are unintelligible to us' (*Polychrome Bible: Psalms*, p. 217).

CHAPTER III

FOR THE CHIEF MUSICIAN

(2) THE KEY FOUND

As a result of minute study of the Psalms, as to their history and structure, alike in the original Hebrew and the early versions, the 'key' of the so-called musical titles has at length been found. In the course of research, we bore in mind the general conditions of ancient writing and the various ways in which documents become corrupted in transmission from generation to generation. We remembered that, owing to the absence of paragraph divisions and the lack of any system of punctuation, old-time writings present, among other problems, cases in which scholars have found it difficult to decide questions of construction, and impossible to individualize with certainty distinct passages of great works.

Here, in the Psalter, we find a remarkable illustration of this very problem. Though the Hebrew text which lay before the Septuagint translators was substantially that which we possess to-day, in points of detail it doubtless had peculiarities that have not come down to us. It may be taken for certain, among other things, that the writing was close and compact, the psalms following one another without break or division. Some benediction or closing line of a formal character indicated the end of a psalm; and some such inscription as 'A Psalm,' 'A Song,' 'By David,' 'By Asaph,' with occasional elaborations of a descriptive or historical

nature, indicated the beginning of another. Where psalms had no such words as these at the end or the beginning, two or more of them were often combined, and many are so found to-day, both in Hebrew MSS. and in codices of the early versions¹.

In whatsoever way these tokens of division were set out in the actual MSS. that lay before the Septuagint translators—in whatsoever way they may have been understood or estimated by the Septuagint translators themselves—one fact is beyond dispute, the so-called 'musical' titles have come down to us, alike in the Massoretic recension of the Hebrew text (copies about 900 A.D.) and in the Greek and other early versions (codices dating from about 400 A.D.) in a form that has, even to the present day, caused great confusion. Whether literary or musical, the lines have been a stumbling-block for lexicographers, critics, and commentators; and among other results this is found, namely, words which in other connexions would have been regarded as unmistakable in meaning², when met with here are immediately enshrouded in mystery, and invested with fanciful and speculative significations.

Yet, all down the ages, the Canonical Scriptures have supplied us with a psalm which, standing by itself, claimed to be studied as a model in all its various features, literary and musical. That psalm appears in Habakkuk 3. Being alone, it cannot have taken anything from a preceding composition, nor can any

¹ This is the case, for instance, with Pss. 9 and 10, 32 and 33, 42 and 43, 70 and 71, and several other psalms, in the Fourth and Fifth Books.

² For instance, *Alamoth* and *Shoshannim*, as appearing at the head of Pss. 46 and 45 in the ordinary editions of the Psalter.

concluding words have been misconstrued as belonging to some succeeding composition. It proclaims itself as normal—as a model, a standard psalm. And its striking features are these¹: it OPENS with—

‘A PRAYER OF HABAKKUK THE PROPHET UPON
SHIGIONOTH,’

and it ENDS with—

‘TO THE CHIEF SINGER ON MY STRINGED
INSTRUMENTS.’

In other words, at the head of the psalm we have a statement of its class (a Prayer), its author (Habakkuk), and its special character (Shigionoth²). These particulars are literary; they deal with the writer and the writing. At the end, we have a statement that is musical and exclusively so; the psalm has been adopted³ by the Chief Singer (the same word as is rendered ‘Chief Musician’ in the Psalms), and it is one for orchestral rendering in the worship of God. The pronoun ‘my’ before ‘stringed instruments’ seems to suggest (what we do not appear to find in the Psalter) a definite and first-hand assignment of the piece to the Chief Musician.

This psalm in Habakkuk tells us what the Psalms of

¹ For the general purposes of this statement, we quote the A.V. We shall, later on, controvert the ‘set to’ of the R.V.; but for the present there is no need to dispense with the guidance of the familiar versions.

² See chapter on ‘Literary and Historical Headings’; also Appendix, § 5.

³ As already observed, the *lamed* implies possession in both cases. The psalm *belongs* to Habakkuk as its author; to the chief singer it *belongs* in the sense that he has charge of it for a special purpose (see note on p. 4).

Israel were in point of form. It suggests that in the succession of compositions that make up the Psalter there has been a displacement of the ‘Chief Musician’ line, along with the words that accompany it in a score or more of instances. The proper place of this line, as we shall demonstrate in a practical manner, is at THE CONCLUSION of a psalm. Through an unfortunate error it has, in every case, been placed at the beginning of THE PSALM FOLLOWING that to which it rightly belongs. The various words that have accompanied it in its wandering have added to the confusion, which has baffled explanation for the past two thousand years. Accordingly, words such as *Gittith*, *Alamoth*, and *Shoshannim*, and others, which could hardly perplex the tyro in the Hebrew language, have, in the abnormal circumstances, been more than a match for the profoundest erudition; and a desperate ingenuity has overlaid them with meanings that are purely conjectural, and as uninteresting as they are valueless from a philological point of view.

In the edition of the Psalms which follows these pages the titles have been carefully discriminated as to their character: the lines that should follow have been distinguished from those which should precede each psalm. The combination which is thus dissolved has been responsible for lamentable confusion at the head of Ps. 88, as ordinarily printed. There, as has been often pointed out by expositors, one and the same composition is ascribed to two distinct writers. The psalm is described as ‘A Song, a Psalm of the sons of Korah,’ and also as ‘Maschil of Heman the Ezrahite.’ In the words of Franz Delitzsch, we have here ‘alongside of one another two different statements’ as to the origin of one

psalm¹. We do not ask, with the distinguished commentator, 'which notice is the more trustworthy?' The former is out of place; it belongs to Ps. 87, which is explicitly described in its heading as 'A Psalm of the sons of Korah; a Song².' In the accompanying Psalter the conflicting notices are given their proper positions.

As will have been inferred, the displacement here described, and which it is the purpose of the present work to correct, takes us back beyond the age of existing Hebrew manuscripts. The Massoretes seem to have had no conception of the text having become deranged in this particular. Going backward for a second period of a thousand years, we find the Septuagint translation in progress, or possibly just completed; but the best extant copies of this work give us no help. In fact, we are driven to the conclusion that the Seventy were quite unfamiliar with the use of the Psalms in the days of the Temple worship³. They had

¹ *Commentary on the Psalms* (vol. ii. 499).

² A peculiarity of the musical line here is that it *repeats* the facts as to class and authorship. There is only one other case in which this feature appears, Ps. 46 in the ordinary editions. Both the psalms of which the authorship is repeated are by the sons of Korah. Regarding other psalms which have had more than one name over them, see the 'Praise and Confession Choir' (p. 116).

³ Ginsburg's *Massoretico-Critical Edition of the Hebrew Bible* presents the features of the best MSS. and the most approved editions of the text. There the psalms are set out in lines as poetry, and (what is conclusive on the point in hand) למנצח and מוֹמָר לְדָוִד, or corresponding words, are given in ONE AND THE SAME LINE. As to the Septuagint translation, the colotype reproductions of the Vatican and Alexandrine codices exhibit the same confusion. The words Εἰς τὸ τέλος, which stand for 'For the Chief Musician,' occupy the same line as

no idea of a Chief Musician, or precentor; and when, in 1 Chron. 15. 20, 21, they met with the words *Alamoth* and *Sheminith* (which occur as psalm titles) they were content to transfer them into their work in Greek letters, as terms which to them were unmeaning or misunderstood¹.

Nevertheless, in one case at least, expositors have very generally observed the relation of a musical title to the psalm immediately preceding it. Dealing with literary design in the arrangement of the Psalter, they have called attention to the fact that Psalm 56, over which stands the title *Jonath elem rehokim* ('The Dove of the Distant Terebinths') is *preceded* by a psalm in which David says: 'Oh that I had wings like a dove! Then would I fly away, and be at rest. Lo, then would I wander far off, I would lodge in the wilderness' (Ps. 55. 6, 7). Green, Delitzsch, Hengstenberg, and others, have seen some relation between the line in question and the preceding psalm; but it seems never to have occurred to them to go behind appearances and thoroughly to examine the entire system of psalm inscriptions.

While the observation of the expositors named indicates the relation of the line to Psalm 55, the absence

ψαλμὸς τῷ Δαυείδ, or such-like headings, as is represented with precision in Swete's *Greek Old Testament according to the Septuagint*.

¹ The Septuagint translators rendered לְמַנְצֵחַ ('For the Chief Musician') by Εἰς τὸ τέλος ('For the end'). None of the Greek versions give material help as to that important word. In dealing with the other musical lines, however, the Seventy and their successors were more successful. In due course, we shall amply justify this remark, which is much more favourable to the Greek versions than is the commonly expressed judgement regarding the Psalm Titles.

of any echo of the title in the succeeding psalm plainly suggests that the line is out of place. Pending the development of our case as to the displacement, we ask for some consideration for this candid observation on the part of scholars who had no theory to support in pointing out the facts now described. The line, though standing so long over Psalm 56, proclaims itself as properly belonging to Psalm 55, which it furnishes with a topical title of much force and beauty. In this edition of the Psalter it is given what we hold to be its primitive place.

To conclude this chapter: in a proper arrangement of the material, the lines at the top of a psalm should do this and no more—(1) describe the piece, whether a Song, a Psalm, Michtam, &c.; (2) state the author, David, Asaph, sons of Korah, &c.; (3) set out the circumstances of its composition, as is the case in thirteen historical psalms (Doeg, Ziphites, When Saul sent, &c.); or the object for which it was written ('To bring to remembrance,' 'For the Sabbath day,' &c.). Anything not coming within this description belongs to the preceding psalm; and in the present edition such notices have been restored to the place which they originally occupied. There is no need to emphasize the world of difference between authorship and use in worship, between historical origin and liturgical application. It is primarily with liturgical application and use in divine worship that the subscript line, 'For the Chief Musician,' has to do¹.

¹ Still we would not overlook, in this connexion, the exceptional instances in which points relating to the class of psalm and the authorship are repeated with the musical notice—Pss. 45 and 87 (as numbered in this edition). See note 2 on p. 14.

CHAPTER IV

FOR THE CHIEF MUSICIAN

(3) SOME RESULTS OF MISCONSTRUCTION

WHEN the Musical Titles of the Psalms were misconstrued, seed was sown for centuries of confusion, followed by speculation along various lines. The Septuagint translators seem to have looked for a measure of relation between these titles and the psalms that followed them; and occasionally their renderings were accommodated in some degree to such features as they deemed responsive¹. One thing is certain, at that early time the titles were, with few exceptions, regarded as words to be translated as simply as possible—as the most cursory examination of the Septuagint and other Greek versions will show. Though two or three of the titles may have been thought to stand for musical instruments, none were treated as catchwords of popular airs. The guess-work of subsequent centuries, among Jews and Christians alike, had not as yet begun.

All the same, the Septuagint translators and their followers found no clear and consistent response in the psalms to the titles so far as they understood them. For

¹ See their rendering of *Aijeleth hash-Shahar* as 'Concerning the Morning Aid.' They associated the title with אֵילָנָה (*Eyālûth*) in Ps. 22. 19 (20) (R.V. 'succour'). Even the most distinguished of recent expositors have shown a readiness to seize upon such points of similarity; and well they might, considering how frequently any such response has to be sought in vain in the psalm following the musical line.

instance, as to *Gittith* (or *Gittôth*) which they rightly rendered 'Winepresses,' they found no echo in Pss. 8, 81, 84—that is, in the psalms *following* the title; and the same may be said regarding other psalms and titles. Hence there arose a disposition to seek a mystical rather than a logical correspondence; but this, it need hardly be said, yielded no satisfactory result. Speculation threw no light upon the problem of the titles, either as to their meaning or their purpose in regard to the psalms¹.

Next it became general to find 'a musical instrument' expressed by the various words that gave difficulty to the expositor. Seeing that a title received no explanation in the psalm itself, perhaps an explanation could be found in something separate and independent! A safe inference, no doubt; and 'a musical instrument' was a definition sufficiently abstract for any and every troublesome term. Though Semitic literature and Oriental antiquities might be silent regarding the supposed 'harp of eight strings,' or 'trumpet in the shape of a lily,' the rendering served a purpose in the absence of exact information. The Authorized Version of the Psalms had this view underlying its renderings of the musical titles.

The more recent tendency has been to find, not musical instruments, but styles of singing and catch-lines of popular songs. Here, again, the desideratum is met of something altogether independent of the text. Seeing that the Hebrew Psalter, as hitherto studied, had

¹ Neubauer's essay in *Studia Biblica*, vol. ii, on the Psalm Titles according to Early Jewish Authorities, proves how essentially without authority early Jewish opinion is in regard to this subject. In fact the views are in many cases as unreasonable as they are generally discordant.

furnished no explanation of the titles, let the song-books of the surrounding nations be introduced! Why should not the Psalms have been sung to heathen melodies and airs? Rather the question should have taken the opposite form—Why *should* heathen melodies come in? The suggestion is unthinkable to a mind that has any understanding of Israelitish thought and history. However scholars may have reasoned, the position thus stated describes their most approved conclusions—Jews and Christians agreeing. And the Revised Version, with *by* rendered 'set to,' reflects this view.

Let it be noted that these theories, which for a time have foreclosed inquiry, have been based on pure assumption. As a fact, dummy musical instruments and supposititious airs, associated with people of whom we know comparatively little, have been introduced in order to explain the literature of Israel—of whom we know more by far than we do of any other ancient nation! Speculation having, in these circumstances, yielded no solution of the problem, the psalm titles invite attention from an altogether new point of view.

Our course of procedure is simple. First, we correct the misplacement of the musical line throughout the Psalms; and then, by applying to the general treatment KNOWN facts and teachings, as distinguished from mere conjectures, we deal with the various titles themselves in the light of the psalms to which they properly belong. We shall be rewarded by glimpses of worship in Israel during the great annual feasts, also of services in commemoration of outstanding events in the history of the nation. These observations will prepare us for others, which will help us to understand the work of the Chief Musician of the Temple at Jerusalem.

CHAPTER V

THE CALENDAR IN THE PSALTER

(I) PSALMS FOR SPECIAL SEASONS

WITH the musical line 'For the Chief Musician' thus restored to its original place in the Hebrew Psalter, we are enabled to study the Songs of Zion with promise of a larger knowledge of their contents and use. At once we see that we have not simply a collection of poems, but a hymnal consisting of songs and prayers, meditations and homilies, to be rendered in divine worship by singers and instrumentalists. For this latter purpose the pieces have, so to speak, been endorsed by the Chief Musician, or precentor, and received into his repertory.

Proceeding to examine the words which accompany the familiar notice, we inquire, quite naturally, whether they give us any clue as to the occasions on which specific pieces were brought forward in the service of praise. Was everything hap-hazard? or were psalms selected with thought and judgement for use at different seasons of the year? Investigation shows to demonstration that reverent care, along the line suggested, was exercised on the part of those who arranged for the due expression of 'the praises of Israel.' Here and there, at least, we find traces of the ministry of the Chief Musician and his work in connexion with Temple psalmody.

Assuredly we have not in the Book of Psalms any complete calendar such as was doubtless anticipated by David, realized by Solomon and other pious kings, and elaborated on the return from Babylon. We are satis-

fied, however, that there was a formal calendar of worship, and what has not hitherto been recognized will now be shown; for the Psalter rubrics (to use the term generally) indicate the elements of appointments for the great festivals of Israel, as well as for other occasions of national interest and importance.

At the time of the carrying away to Babylon, Israel had a magnificent heritage of religious experience. There had undoubtedly been times of indifference, and disregard of Jehovah and His service; but there were periodical revivals, which avowedly aimed at bringing back the days of David and Solomon—and in particular was the name of the great poet-king influential and his aims regarded as satisfying the highest ideals. Nothing more glorious was conceived by the most godly rulers in Israel than to restore divine worship to what it was in the golden age, in fact, to 'do according to the commandment of David.' Such, undoubtedly, is the impression conveyed by the Books of Chronicles¹.

¹ This deeply interesting subject may be studied in the light of the following passages: David's ordinance for the service of praise, on the bringing of the ark to Jerusalem, to 'prophesy with harps, &c.,' and for song (1 Chron. 25. 1 sq.); Solomon's appointment of Levites to 'praise and minister before the priests,' for all seasons of the year, 'according to the ordinance of David his father' (2 Chron. 8. 13, 14); Jehoiada's provision, after the death of Athaliah, 'according to the order of David' (2 Chron. 23. 18); the appointment of Hezekiah, in times of deep revival, 'according to the commandment of David'... 'with the instruments of David king of Israel'... 'the Levites to sing praises unto the Lord with the words of David, and of Asaph the seer': 'since the time of Solomon the son of David king of Israel there was not the like in Jerusalem' (2 Chron. 29. 25-30; 30. 26); Josiah's solemn passover... 'the singers the sons of Asaph were in their place, according to the commandment of David' (2 Chron. 35. 1,

Whatever might be the circumstances of their origin, psalms which referred most definitely to the glorious past of the nation, and such as gave expression to earnest prayer to the God of Israel, could not but be selected for the worship of the sanctuary. And, needless to say, the festivals of the spring and autumn would be the first to claim attention on the part of the precentor. Passover, with the Feast of Unleavened Bread, came first; and then Tabernacles, with the Feast of Ingathering. These bulked large in the life of Israel, and we should not be surprised to find psalms associated with them.

Among the psalm titles which have excited the deepest interest are *Shoshannim* and *Gittith*. These, we shall show, point respectively to the Passover and Tabernacles feasts. We shall discuss the words and examine the psalms to which they belong.

Speaking generally, *Shoshannim* means 'lilies,' and *Gittith* speaks of 'winepress.' The one represents flowers, which tell us of spring; the other represents fruit, which speak of autumn. Passover was the spring feast; Tabernacles was the autumn feast. On good and sufficient grounds lexicographers and

15). And on the return from Babylon under Zerubbabel, we meet once more with 'the musical instruments of David,' with songs and singers, also with Levites whose duty it was 'to praise and give thanks, according to the commandment of David the man of God' (Ezra 3. 10; Nch. 12. 24, 36, 45, 46). In the literary headings of the Psalms, and also in the musical titles, to be explained in subsequent pages, David was the one hero of the nation of Israel. He was Jehovah's choice for the throne, and the glory of the people for many generations. And does not Israel still remember David, and pray daily that God will return in mercy to Jerusalem, and 'establish therein the throne of David'?

expositors have suggested the relation of *Gittith* to the autumn feast, for 'winepress' suggests the vintage season; but we are not aware that *Shoshannim* has yet been recognized as designating the spring feast which was, of course, celebrated in the flower season.

There is no need to prove that spring is the time of flowers, or that autumn is the time of fruits. The two seasons represent the earth's productiveness in beauty and in wealth. Ancient and modern poets have sung these notes¹, and months have been named accordingly². The pictorial statement of Song of Songs 2. 11, 12 holds true in the West no less than the East: 'The winter is past, the rain is over and gone; THE FLOWERS APPEAR ON THE EARTH, &c.' In other words, after winter comes spring, and the flowers announce the fact. In Israelitish life and experience spring meant the Passover, and anything that recalled the season must of necessity have suggested the feast.

As to the word *Shoshannim*, which stands for the Passover season in the system of psalm titles, its simple meaning is 'lilies.' It was, however, used in a general

¹ Athenaeus spoke of flowers as 'children of the spring'—*ἱάρος τέκνα* (*Deipnosoph.*, l. 13, c. 9, 608). W. Cullen Bryant wrote of 'flowering springs' (*The Planting of the Apple-tree*). Thomas Moore's muse brought the two seasons into contrast, thus:

'Every season hath its pleasures:
Spring may boast her flowery prime,
Yet the vineyards' ruby treasures
Brighten autumn's sob'rer time.'

(*Spring and Autumn.*)

² Compare the Old Dutch *Grassmonth* and *Winemonth*; the French Republican *Floral* and *Fructidor*; also the Attic Greek *Anthēstērion* (Flower-month).

way for flowers of various kinds, as is explained by Dr. G. F. Post, who writes :

'*Sûsan*, in Arabic, is a general term for lily-like flowers, as the lily, iris, pancratium, gladiolus, &c., but more particularly the iris. It is as general as the English term lily, which is applied to flowers of the genera *Lilium*, *Gladiolus*, *Convallaria*, *Hemerocallis*, of the botanical order Liliaceae, and to *Nymphaea*, *Nuphar*, *Funkia*, &c., not of that order. The Hebrew *Shûshan* must be taken in the same general sense¹.'

The word was used for spring flowers in general, the brightest and most beautiful giving a name to the whole². It is not in the least surprising that the Passover, falling in the month *Abib* ('growing green'), should be associated with the flower season and expressed by such a word. For a long period the Israelitish practice was to indicate times and seasons by expressions describing natural phenomena and agricultural operations. Indeed, it was not until after the Babylonish captivity that the month names which at present prevail came into use among the Jews³. *Shoshannim* and *Gittith* are both

¹ Hastings' *Dictionary of the Bible*, under 'Lily.'

² Compare Seneca's allusion to the lily as 'the spring flower'—'floreum verum' (Eplst. 122); and Mary Tighe's line, 'And thou, O virgin queen of spring' (*The Lily*).

³ There are three sets of terms to distinguish the Biblical months—(a) Old (Canaanite) names, (b) numbers, and (c) the Babylonian names. Of the first class only four have survived: these names are all derived from climatic and economic conditions (*Abib*, *Ziv*, *Ethanim*, *Bul*). In the time of the Exile, the old Canaanite names were dropped, and the months were distinguished by numerals, as in parts of *Jeremiah*, *Ezekiel*, and *Kings*. From the Exile, the new Babylonian names begin to find a definite place (*Abrahams*, in Hastings' *Dictionary of the Bible*, s.v. 'Time').

terms that come within this category; they belong to nature and agriculture, and are not strictly technical in character.

These words come before us the one with the other, and we shall shortly find that this is their right relation. That they represent the seasons will be shown to be not merely an assumption but rather an inference from a considerable array of facts that have not as yet received the attention they deserve. As to *Shoshannim*, it may be remarked that the Septuagint translators misread it in the psalm titles, so they give us no help as to its application. With regard to *Gittith*, which they apparently read *Gittith*, they do assist us: they render it 'winepresses.' The two words represent flowers and fruit, and, as we shall see, fall into line with combinations of great importance in Israelitish history, monumental and literary. In tracing their meaning, we are on the track of some of the most interesting symbols of Biblical archaeology.

The Passover season, it is hardly necessary to say, spoke of the making of the nation; and the Feast of Tabernacles recalled God's care for His people during the journey to the Land of Promise. Did Jehovah redeem Israel from the house of bondage? Did He 'prepare a table in the wilderness,' and thus prove Himself Keeper as well as Redeemer of His heritage? If He did, should we not reasonably expect to find emblems or monumental tokens of feasts that were invested with such deep significance in the history of the nation? Yes, and we do find them. As the feasts spoke of the nation, so memorials of various kinds pointed to the feasts.

What are we to understand by the decorative details

of the pillars of Solomon's Temple—LILIES and POMEGRANATES (1 Kings 7. 20–22 ff.)? What was the meaning of the ornamentation displayed on the Temple furniture given by Ptolemy Philadelphus to the Jews of Egypt—LILIES and CLUSTERS OF GRAPES (Jos. *Antiq.* 12. 2. 9, 10)? What, again, are we to understand by the FLOWERS OF PURPLE and the GOLDEN VINE exhibited on the veils which adorned the doors of the Temple of Herod (ibid. 15. 11. 3)? Once more, can we overlook the symbology of the seven-branch candlestick on the Arch of Titus, as it appeared in 1710, and was described by Reland—LILIES and POMEGRANATES¹? Ever and anon one meets the same combination, FLOWERS and FRUIT—

¹ The candlestick of the tabernacle in the wilderness (Ex. 25. 31–34) displayed 'knops and flowers'; according to the Septuagint, 'globes and lilies'; the Targums (Onkelos and Pales-tine), 'apples and lilies.' Josephus understood the ornaments to be 'knops and lilies, and pomegranates and bowls' (*Antiq.* 3. 6. 7). In a number of places the Seventy have rendered פרח (*pěrdach*, flower) by κρίνον (*lily*). There seems to have been a disposition to speak of flowers in general as 'lilies.' The point is, that flowers and fruit entered into the symbology of Israel with a definite purpose, ultimately representing the nation itself. May we not see an extension of the same symbols in the 'golden bells and pomegranates' upon the hem of the high priest's robe? (Exod. 28. 33, 34; 39. 25, 26). The bells stood for flowers—for *lilies are bell-flowers*. As other appointments were 'for a memorial of the children of Israel before the Lord' (Ex. 28. 29; 39. 7), so this robe was understood to be in the history of the nation (see Ecclus. 45. 9). It is well to notice, on the other hand, that in the Oracle, or most holy place, of Solomon's Temple, quite another set of emblems appear—cherubim and palm-trees and open (or garlanded) flowers (1 Kings 6. 23 ff. See also Ezek. 40. 22; 41. 18–20; and cp. Ps. 92. 12, 13). Leaving considerations of passing seasons and human experience, these emblems seem to be eloquent of the things which abide.

the flowers of spring suggesting the Passover, and the fruit of autumn the Feast of Tabernacles.

Ancient monuments display similar emblems, some of which we may mention. Remains of ancient synagogues in the Holy Land, as witness the publications of the Palestine Exploration Fund, include lintels and cornices with decorations such as have been described—now the LILY-FLOWER is with a WINE-BOWL, at other times with a cluster of grapes¹. And what shall be said



THE SYMBOLS REPRESENT THE SPRING AND AUTUMN FEASTS; AND THE TOKENS OF THE FEASTS BECAME THE INSIGNIA OF THE NATION.

of the designs upon those much-discussed coins, the Hebrew shekel and half-shekel, which some numismatists assign to one period, some to another? On the one side is a TRIPLE LILY, on the other a WINE-BOWL! Schürer speaks of the significance of these symbols as still 'doubtful².' Association with such a round of objects as we have indicated, going back to Bible times, should help to determine their age beyond dispute³. And, need-

¹ When the symbols take the form of a lamb and a wine-bowl, the meaning is the same—the Feast of the Passover and the Feast of Tabernacles.

² *Jewish People in the Time of Jesus Christ*, Eng. tr., div. i. vol. ii. p. 380.

³ The designs on other coins may be explained by looking in the same direction for their motive. For instance, a silver coin

less to say, when symbols are found on coins they declare their national importance even though their meaning may for a time remain obscure.

If Passover (*Pesach*) stood for anything, it stood for the nation of Israel as 'the redeemed of the Lord.' Whatever may have been the inclusive meaning of Tabernacles (*Succoth*), certainly the sense of divine care and protection was specially prominent. So the two feasts expressed the alpha and omega of Israel's boast in Jehovah—the REDEEMER and KEEPER of the nation (Deut. 24. 18; Lev. 23. 43; Ps. 121. 5). Hence the signs for the seasons came to stand for the people themselves, who claimed in anticipation, and as a present possession, the blessings of the promise given by Hosca: 'I will be as the dew unto Israel: HE SHALL BLOSSOM AS THE LILY, . . . his beauty shall be as the olive tree, . . . they shall revive as the corn, AND BLOSSOM AS THE VINE: the scent thereof shall be as the wine of Lebanon' (14. 5-7). Note also the remarkable words in 2 Esdras 5. 23, 24: 'O Lord that bearest rule, of all the woods of the earth, and of all the trees thereof, THOU HAST CHOSEN THEE ONE VINE: . . . of all the flowers of the world THOU HAST CHOSEN THEE ONE LILY,' &c.

Let other allusions be considered. Israel a VINE: 'Israel is a luxuriant vine.' God 'brought a vine out of the reign of Herod Agrippa has features precisely similar to the one depicted in the text. On the one side are three ears of corn, springing from one stalk (Passover: see Lev. 23. 10-14); and on the other a tent or booth (Feast of Tabernacles). May the triple character of the Passover symbol not be owing to the fact that, in a certain sense, the institution had three stages—first in Egypt, then in the wilderness, and thirdly in the Land of Promise itself? (see Exod. 12. 3 ff.; Num. 9. 5; Joshua 4. 19; 5. 10).

Egypt' (Hos. 10. 1; Ps. 80. 8. See also Isa. 5. 1-7; 27. 2-6; Jer. 2. 21; 12. 10 ff.). Israel a LILY: see the Prayer-book for British Jews, in the service for the Feast of Purim, where Israel is called 'The Lily of Jacob.' Moreover, in a hymn chanted in connexion with the Feast of Hanuca (Dedication), the Jews praise God for delivering 'the Standard of the Lilies,' meaning Israel, from the Grecians, in the days of the Asmoneans. As the feasts were a parabolic expression of the origin of the nation, so the signs of the feasts afterwards became emblematic of the people themselves. Capable of a varied expression, they became the insignia of Israel.

Whether monumental or literary, appearing on Temple furniture or pieces of money, these emblems are full of meaning. If further proof is demanded of their religious and national significance, it is assuredly afforded by the fact that these very symbols were employed long ago on Hebrew tombstones. The commonest symbol found in the Jewish catacombs at Rome is the seven-branch candlestick, which, as already explained, in its original represented both flowers and fruit. Moreover, in the old Jewish cemeteries at Rome similar features are displayed. On some gravestones the TRIPLE LILY appears; on others the POMEGRANATE¹.

¹ Where the symbols take the form of a bunch of grapes or a basket of fruit, the meaning is the same. That the lilies have been identified as 'poppies,' and the pomegranates spoken of as 'a round fruit,' is evidence of the extent to which Old Testament symbology has been neglected and misunderstood (See *Jewish Encyclopaedia*, s.v. 'Catacombs,' and literature there indicated; also Hudson's *History of the Jews in Rome*, ch. 13).

As seen on the monuments of the dead, such symbols cannot be regarded as merely accidental or of an ephemeral character. With Israel, as is well known, the national and the religious were combined. So the flowers declare the sleepers to be of the people of the Passover—that is, REDEEMED; the fruit proclaim them to be of the people of the Tabernacles Feast—that is, KEPT of the Lord.

The symbols and facts which we have considered go deep into Israelitish history. From them emerge impressions having all the force of logical conclusions. Let us mark well the signs and their meaning :

(1) SHOSHANNIM—*Lilies* (Flowers) for the Feast of Passover (in the Spring), which, in a word, meant DELIVERANCE FROM EGYPT, a guarantee or pledge of a thousand deliverances (Exod. 12. 2, 27; Deut. 24. 18).

(2) GITTITH—*Winepresses* (Fruit) for the Feast of Tabernacles (in the Autumn), which, in a word, meant the ENJOYMENT OF DIVINE PROTECTION and full reliance upon Jehovah's care (Lev. 23. 43).

These fixtures, as we have already observed, cover the entire ground of the making of the nation, and its consecration to the Lord as a peculiar people. We now proceed to examine the psalms which were associated with them.

CHAPTER VI

THE CALENDAR IN THE PSALTER

(2) PSALMS FOR THE FEAST OF THE PASSOVER SHOSHANNIM (Psalms 44, 68)

THERE is no need to give a description of the Passover Feast, nor to rehearse the full significance of the spring commemorations as they struck the Israelitish mind (Exod. 13. 4; 23. 15; 34. 18). Chief as well as first in order of the national festivals, the Passover was celebrated on the fourteenth day of the first month, called Abib—ear-forming (of barley) or growing green (of vegetation in general). It recalled the coming out of Egypt through the exertion of Jehovah's mighty power. It was instituted in its first significance in the land of Egypt; and, having been once celebrated in the wanderings in the wilderness of Sinai, it was next observed in the Land of Promise four days after the passage of the Jordan (Exod. 12. 3 ff.; Num. 9. 5; Josh. 4. 19; 5. 10). The ordinance was, above all else, a memorial of great deliverances. In special mercy Jehovah passed over the houses of the Israelites when the first-born of the Egyptians were destroyed.

Whatever may have passed out of mind in the course of centuries, the descendants of the liberated Israelites retained a lively recollection of the story of their national redemption. Jehovah brought them out of the house of bondage with outstretched arm, and for their sakes He cast the heathen out of the land which He had promised to the seed of Abraham, Isaac, and Jacob. The

progress of the Ark of the Covenant during the journey to Canaan was attended with marvellous signs : When the ark set forward, Moses said, ' Rise up, O LORD, and let thine enemies be scattered ; and let them that hate thee flee before thee ' (Num. 10. 35). This we do well to remember in our present studies. When God was with Israel their enemies fled ; when He left them they fled before their enemies (Deut. 28. 7, 25). The Passover was also called the Feast of Unleavened Bread, which was ordained to be kept ' in its season from year to year for ever ' (Exod. 12. 14 ; 13. 10 ; Lev. 23. 5, 6). Taken as a whole, these seven days of festivity reminded Israel of the hard bondage of Egypt, of the mighty deliverance wrought for them by a covenant-keeping God, and of the triumphant entrance that had been accorded them into the land of their inheritance.

The *Shoshannim* psalms, two in number, are on this note, and very distinctly so. Those entitled *Shoshannim Eduth*, also two in number, will demand separate treatment. Our present concern is with Psalms 44 and 68. In the latter (ver. 1) we once more meet with the words of Moses, ' when the ark set forward,' in this form : ' Let God arise, let his enemies be scattered ; let them also that hate him flee before him.' Although the prayers and praises of these psalms were timely for any day, they were specially suited for the Passover season, for they rehearsed, with much animation and power, the signs and wonders that were wrought in Israel's behalf ' in the days of old ' (44. 1). And they could not but bring home to the Israelitish mind the assurance that the God of the Exodus from Egypt was ready to deliver His people again and again. Israel ever looked forward to new mercies like those enjoyed by the

fathers of the nation. If Jehovah was the God of the past, nevertheless the future was with Him : ' I the Lord, the first, and with the last ; I am He.'

PSALM 68¹.

A Psalm of David, a Song.

- 1 Let God arise, let his enemies be scattered ;
Let them also that hate him flee before him.
- 2 As smoke is driven away, so drive them away :
As wax melteth before the fire,
So let the wicked perish at the presence of God.
- 3 But let the righteous be glad ; let them exult before
God :
Yea, let them rejoice with gladness.
- 4 Sing unto God, sing praises to his name :
Cast up a high way for him that rideth through the
deserts ;
His name is JAH ; and exult ye before him.
- 5 A father of the fatherless, and a judge of the widows,
Is God in his holy habitation.
- 6 God *setteth the solitary in families :
He bringeth out the prisoners into prosperity :
But the rebellious dwell in a parched land.
- 7 O God, when thou wentest forth before thy people,
When thou didst march through the wilderness ;
- 8 The earth trembled, [Selah
The heavens also dropped at the presence of God :
Even yon Sinai trembled at the presence of God, the
God of Israel.
- 9 Thou, O God, didst send a plentiful rain,

* Heb.
*maketh the
solitary to
dwell in a
house.*

¹ The verses which specially respond to the Musical Title are printed in black (Clarendon) type.

34 THE CALENDAR IN THE PSALTER

Thou didst confirm thine inheritance, when it was weary.

^a Or, troop Thy ^a congregation dwelt therein: 10

Thou, O God, didst prepare of thy goodness for the poor.

The Lord giveth the word: 11

The women that publish the tidings are a great host.

Kings of armies flee, they flee: 12

And she that tarrieth at home divideth the spoil.

^b Or, When ye lie among the sheepfolds, 13

As the wings of a dove covered with silver,

And her pinions with yellow gold?

When the Almighty scattered kings therein, 14

^c Or, It snowed ^c It was as when it snoweth in Zalmon.

A mountain of God is the mountain of Bashan; 15

^d Heb. A mountain of summits. ^d An high mountain is the mountain of Bashan.

Why look ye askance, ye high mountains, 16

At the mountain which God hath desired for his abode?

Yea, the LORD will dwell *in it* for ever.

The chariots of God are twenty thousand, even thou-

sands upon thousands: 17

^e Or, Sinai is in the sanctuary. The Lord is among them, ^e as in Sinai, in the sanctuary.

Thou hast ascended on high, thou hast led *thy* captivity

captive; 18

Thou hast received gifts among men,

^f Heb. Jah. See ver. 4. Yea, *among* the rebellious also, that ^f the LORD God

^g Or, dwell there might ^g dwell *with them*.

^h Or, Blessed be the Lord, who daily beareth our burden,

Even the God who is our salvation. [Selah 19

God is unto us a God of deliverances; 20

And unto JEHOVAH the Lord belong the issues from

death.

But God shall smite through the head of his enemies, 21

PSALMS FOR FEAST OF THE PASSOVER 35

The hairy scalp of such an one as goeth on still in his guiltiness.

22 The Lord said, I will bring again from Bashan,

I will bring *them* again from the depths of the sea:

23 That thou mayest dip thy foot in blood,

That the tongue of thy dogs may have its portion

from *thine* enemies.

24 They have seen thy goings, O God,

Even the goings of my God, my King, ^a into the sanc-

tuary.

25 The singers went before, the minstrels followed after,

In the midst of the damsels playing with timbrels.

26 Bless ye God in the congregations,

Even the Lord, *ye that are* of the fountain of Israel.

27 There is little Benjamin their ruler,

The princes of Judah *and* their ^b council,

The princes of Zebulun, the princes of Naphtali.

28 Thy God hath commanded thy strength:

^c Strengthen, O God, that which thou ^d hast wrought

for us.

29 Because of thy temple at Jerusalem

Kings shall bring presents unto thee.

30 Rebuke the wild beast of the reeds,

The multitude of the bulls, with the calves of the

peoples,

^e Trampling under foot the pieces of silver;

^f He hath scattered the peoples that delight in war.

31 Princes shall come out of Egypt;

^g Ethiopia shall haste to stretch out her hands unto

God.

32 Sing unto God, ye kingdoms of the earth;

O sing praises unto the Lord;

[Selah

^a Or, in the sanctuary. Or, in holiness

^b Or, company

^c Or, Be strong. O God, thou that hast &c.
^d Or, hast wrought for us out of thy temple. Unto Jerusalem &c.

^e Or, Every one submitting himself with pieces of silver
^f Or, as otherwise read, Scatter thou
^g Heb. Cush.

36 THE CALENDAR IN THE PSALTER

To him that rideth upon the heavens of heavens,
which are of old; 33

Lo, he uttereth his voice, *and that* a mighty voice.

Ascribe ye strength unto God : 34

His excellency is over Israel,

And his strength is in the skies.

^a O God, *thou art* terrible out of thy holy places : 35

The God of Israel, he giveth strength and power unto
his people.

Blessed be God.

For the Chief Musician ; set to ^b Shoshannim ¹.

^b That is,
Lilies.

In this song-psalm of David we have the Passover story—the deliverance from Egyptian and other enemies, and the settlement in a land of prosperity—told with striking detail and great poetic force. Jehovah is the God of complete salvation (19, 20). In the words of Perowne :

‘The great central idea of the psalm is the choice of Zion as the dwelling-place of Jehovah. To this all leads ; from this all flows ².’

But it is because of its graphic outline of antecedent events that the psalm was designated by the chief musician for the Passover season ; and whether we take verse 29, ‘Because of thy temple at Jerusalem,’ as an

¹ Or rather, relating to *Shoshannim*, the Passover Feast. The preposition *לְ* (*al*), in all such cases as this, may well be rendered ‘on’ or ‘concerning.’ A still more useful rendering is ‘relating to’ ; for then any qualifying description is easily supplied by the mind : relating to — (as a season) ; relating to — (as a choir) ; relating to — (as a subject), as the case may be. In no precise sense does the word mean ‘set to’ ; though it may mean ‘corresponding with’ or ‘answering to.’

² *The Psalms*, vol. i. p. 534 (8th ed.).

PSALMS FOR FEAST OF THE PASSOVER 37

allusion to the tabernacle that was actual in David's time or as an anticipation of the more glorious building erected by Solomon, one thing is clear : the psalm reflects conditions of national ascendancy and prosperity on the part of people whose God was Jehovah (18, 34), and whose song was of salvation and deliverances such as the Passover brought to mind from year to year (19, 20).

PSALM 44.

This psalm brings us into another atmosphere. Maschil of the sons of Korah, it was written for times of national decline. Yet it opens on the distinctive Passover note :

A Psalm of the sons of Korah. Maschil.

1 We have heard with our ears, O God, our fathers
have told us,

What work thou didst in their days, in the days of old.

2 Thou didst drive out the nations with thy hand, and
plantedst them in ;

Thou didst afflict the peoples, and ^a didst spread them
abroad. ^a Or, *cast them forth*

3 For they gat not the land in possession by their own
sword,

Neither did their own arm save them :

But thy right hand, and thine arm, and the light of
thy countenance,

Because thou hadst a favour unto them.

4 Thou art my King, O God :

Command ^b deliverance for Jacob.

5 Through thee will we push down our adversaries :

Through thy name will we tread them under that
rise up against us.

6 For I will not trust in my bow,

^b Or, *victories*

38 THE CALENDAR IN THE PSALTER

Neither shall my sword save me.

But thou hast saved us from our adversaries, 7

And hast put them to shame that hate us.

In God have we made our boast all the day long, 8

And we will give thanks unto thy name for ever.

[Selah

But now thou hast cast *us* off, and brought us to dishonour ; 9

And goest not forth with our hosts.

Thou makest us to turn back from the adversary : 10

And they which hate us spoil for themselves.

Thou hast given us like sheep *appointed* for meat ; 11

And hast scattered us among the nations.

Thou sellest thy people for nought, 12

And hast not increased *thy wealth* by their price.

Thou makest us a reproach to our neighbours, 13

A scorn and a derision to them that are round about us.

Thou makest us a byword among the nations, 14

A shaking of the head among the peoples.

All the day long is my dishonour before me, 15

And the shame of my face hath covered me,

For the voice of him that reproacheth and blasphemeth ; 16

By reason of the enemy and the avenger.

All this is come upon us ; yet have we not forgotten thee, 17

Neither have we dealt falsely in thy covenant.

Our heart is not turned back, 18

Neither have our steps declined from thy way ;

* That thou hast sore broken us in the place of jackals, 19

And covered us with the shadow of death.

If we have forgotten the name of our God, 20

Or spread forth our hands to a strange god ;

PSALMS FOR FEAST OF THE PASSOVER 39

21 Shall not God search this out ?

For he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long ;

We are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O LORD ?

Arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face,

And forgettest our affliction and our oppression ?

25 For our soul is bowed down to the dust :

Our belly cleaveth unto the earth.

26 Rise up for our help,

And redeem us for thy lovingkindness' sake.

For the Chief Musician ; set to * Shoshannim ¹.

* That is, *Lilies*.

Note the condition of need expressed in this psalm. Israel is represented as 'cast off and brought to dishonour,' like 'sheep appointed for meat,' and 'scattered among the nations.' There were still fighting hosts, but Jehovah went not forth with them, so they were defeated on the field (9-11). This was virtually a reversal of old-time experiences, when the enemies of Israel fled before them. Yet the nation was still in the land, but held in contempt by the surrounding peoples (13, 14). Not because of any flagrant wickedness were the chosen people being 'killed all the day long,' but presumably because it was the inscrutable will of God that trial should come upon them (18-22). In conclusion comes a prayer for help—for deliverance from the 'affliction and oppression' of the new house of bondage (24: comp. Exod. 3. 7, 9, the words of which are repeated with precision).

¹ Or rather, relating to *Shoshannim*, the Passover Feast. See note on p. 36.

* Or, *though*

It may seem hardly reasonable to inquire what interpretations others have put upon the word *Shoshannim* (singular *Shushan* or *Shoshan*) in this connexion; seeing that in no case have such interpretations been subject to help and direction derived from the psalms to which the word rightly belongs in the system of titles as here explained. Yet, in order to show that the conclusions which we have advanced are not opposed to consistent or cogent views, we give the following excerpts from the 'works of authorities in lexicography and exegesis :

SHOSHANNIM.

GESENIUS : *Shushan* (or *Shoshan*). A lily ; an instrument of music, perhaps so called as resembling the form of the lily (*Heb. Lex.* s.v., Robinson's edition, 1872. 'The Oxford Gesenius has not yet reached the word. Buhl's German edition (1899), reminding one of the modest *Query* of old-time lexicons, after dealing with the ordinary uses of the word, says of the occurrences in psalm-inscriptions—'No indication of meaning.'

FÜRST : Proper name of one of the twenty-four music choirs left by David, so called from a master, Shushan (*Heb. Lex.* s.v., Davidson's edition).

KIRKPATRICK : '*Shoshannim* denotes, not the theme of the psalm, nor a lily-shaped instrument by which it was to be accompanied, but the melody to which it was to be sung—some well-known song beginning with the word *Shoshannim*' (*The Book of Psalms*, Cambridge Bible, p. 245).

WELLHAUSEN : Probably the catchword of an older song, to the tune whereof this psalm was to be sung (*Polychrome Bible : Psalms*, p. 183).

HAUPT : The Hebrew '*al Shoshannim* may mean 'with Susian instruments' (*Polychrome Bible : Psalms*, p. 183).

By the application of the canon suggested by Hab. 3. 19, the entire relation of the word has been altered. We find it associated with psalms that convey a definite

message ; and hence an exegetical reason is brought in for our contention that *Shoshannim* means lilies, and not a melody ; that it stands for a season, and not a musical instrument ; and that it is used by way of metonymy for the Passover commemoration. Therefore, it is ~~neither~~ the name of a choir-master, nor the catchword of an old song, nor a technical term implying that the musical instruments employed in the worship of Jehovah were 'made in Shushan,' or any other land of captivity.

We proceed to consider the *Shoshannim Eduth* Psalms, which in several respects are of special importance, in particular because their Musical Title seems to associate them with a well-known epoch in the history of Israel.

CHAPTER VII

THE CALENDAR IN THE PSALTER

(3) PSALMS FOR A 'SECOND PASSOVER'

SHUSHAN EDUTH : SHOSHANNIM EDUTH
(Psalms 59, 79)

THE *Shoshannim* Psalms proclaim their special character with great distinctness. We cannot say at what time they were first employed in the Passover celebration; but the facts regarding the Musical Titles seem to push the date back into days anterior to those in which many modern scholars are disposed to find anything like a collection of psalms. And if the Chief Musician's notes take us so far, then it becomes needful to place the origin of the pieces, in some cases at least, in a time still earlier than the date of their coming into liturgical use.

There are two Passover psalms besides those already studied, and the designation of these is accompanied by a peculiar qualification. They are Psalms 59, 79, the former of which is entitled *Shushan Eduth*, and the latter *Shoshannim Eduth*. As to *Shushan*, it is the singular of *Shoshannim*; and it would seem that, as designating the spring season, the two forms were interchanged. No difficulty presents itself here. With *Eduth*, however, the case is somewhat different. Its character in the system of titles is fairly obvious; it supplies a note of qualification, but what that qualification implies, may not, perhaps, be affirmed with

certainty. The meaning of the titles is—Psalm 59, 'Lily: Testimonies'; Psalm 79, 'Lilies: Testimonies.'

According as עֲדוּת is read as the plural of עֲדָה (*Eddh*), namely עֲדוּת (*Eddh*), or as the singular substantive עֲדוּת (*Eddh*), we shall render 'testimonies' or 'testimony.' As the two terms are intimately related, and the pointing to which they have been subjected is doubtless arbitrary, we may make our choice. In those Pentateuch passages in which light is thrown on our subject, scholars prefer to read עֲדוּת as the plural of עֲדָה—'testimonies.' Both words are of great importance in the Old Testament literature.

First as to עֲדוּת—*Eddh*. The slabs bearing the ten words of the Law were called the 'tables of TESTIMONY' (Exod. 31. 18); the chest containing the said tables was called the 'ark of the TESTIMONY' (Exod. 25. 22); and the tent in which the ark was lodged was designated the 'tabernacle of TESTIMONY' (Exod. 38. 21). It is not easy to see how the word, as so associated, could be used to qualify a title pointing to the Passover.

As the plural of עֲדָה the word is found in a series of passages which will readily occur to the mind. It stands for laws as divine TESTIMONIES (*Eddh*), or solemn charges, and is often combined with other terms of similar import—statutes, judgements, commandments. One such passage is 1 Kings 2.3, in which we read that David, being nigh unto death, charged Solomon in these words: 'Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgements, and his TESTIMONIES, according to that which is written in the law of Moses,' &c. In 2 Kings 17. 15, we read how Israel 'rejected the statutes' of Jehovah 'and his TESTIMONIES which he

testified unto them.' Again, in 2 Kings 23. 3, we find Josiah making a covenant with his people, in the presence of Jehovah, 'to keep his commandments, and his TESTIMONIES, and his statutes, with all his heart, and all his soul.'

Here we may find a connexion between the TESTIMONIES and the Passover. To begin with, let it be recalled that, as originally given, the Passover does not strictly come under this heading. The feast, in its first significance, was ordained in Egypt, before ever Israel had left the house of bondage. It was given while as yet the people were unredeemed, in fact while they were still in 'the land of the enemy.' It was the sign and token of redemption, and designed to show forth God's mercy and power to all generations. Though that night was one 'to be much observed unto the Lord for bringing them out from the land of Egypt' (Exod. 12. 42); and though the celebration of the ordinance in other circumstances forty years afterwards, immediately after crossing the Jordan in the plains of Jericho, might well be memorable (Joshua 5. 10), there was also an instruction, having the nature of a statute, judgement, and TESTIMONY, concerning the feast, which it is essential to recognize in this connexion.

The particulars are recorded in Num. 9. 5-14; and there we have a detailed statement of the conditions on which what has come down to our days as the Second Passover, otherwise the Little Passover, was to be celebrated. The original institution was to be held *in the first month*; but for those who, by reason of ceremonial uncleanness, or 'being in a journey afar off,' found attendance impossible, it was commanded that there should be a celebration *in the second month*, 'according

to the statute of the Passover, and according to the ordinance thereof.' The suggestion is that the psalms bearing the subscript title *Lilies: Testimonies* were on some memorable occasion selected for use at the Second Passover, a Passover qualified by the word *Testimonies* to show that it was the one contemplated by the special command of the Lord, given through Moses in the wilderness of Sinai two years after the exodus (Num. 9. 1, 8).

And here we might leave the subject. But we must examine the psalms themselves. Before doing so, however, we inquire whether Israelitish history gives us any record of such a Passover celebration as is here described. We are directed to the reign of Hezekiah, and in particular to the Chronicler's account of his reorganization of the Temple service (2 Chron. 29-31). We read that, in the first year of his reign, the king opened the doors of the house of the Lord; and, calling the priests, commanded them to sanctify themselves and to cleanse the holy place. For sixteen days the work was in hand; and afterwards the offering of sacrifices in atonement for the sins of the people was carried out on such a large scale that 'the priests were too few.' The service of song was restored, cymbals, psalteries and harps being brought in; the Levites stood with 'the instruments of David,' and 'sang praises unto the Lord with the words of David and of Asaph the seer' (29. 25-30).

'So the service of the house of the Lord was set in order' (2 Chron. 29. 35). But what had happened by consequence of the prolonged sanctification of the house, and the renewal of the order of worship? The Passover season had gone by—the house was not ready when the opening day arrived. There was, in the cir-

cumstances, nothing for it, but that the provision set forth in Num. 9 should be accepted, and this was done. 'The king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the Passover in the second month. . . . So they established a decree to make proclamation throughout all Israel, from Beer-sheba even to Dan, that they should come to keep the Passover unto the Lord, the God of Israel, at Jerusalem : for they had not kept it in great numbers (of a long time, R.V. *marg.*) in such sort as it is written' (30. 2, 5).

The entire proceedings bear witness to revival. The congregation of people was large, representing some of the tribes included in the Northern Kingdom ; and the Levites ' stood in their place, after their order, according to the law of Moses, the man of God.' The Temple having been purified, efforts were afterwards made to purify the land from monuments of idolatry and symbols of wickedness. Every work which Hezekiah undertook ' in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered ' (30. 13, 16, 18 ; 31. 1, 21).

Bearing in mind the unrest which characterized the opening of his reign, and remembering the Passover note of trust and joy in view of Israel being Jehovah's redeemed people, we may well regard the *Eduth* or 'Testimony' psalms as designated for this period.

PSALM 59.

A Psalm of David : Michtam : when Saul sent, and they watched the house to kill him.

Deliver me from mine enemies, O my God : 1
Set me on high from them that rise up against me.
Deliver me from the workers of iniquity, 2

And save me from the bloodthirsty men.
3 For, lo, they lie in wait for my soul ;
The mighty gather themselves together against me :
Not for my transgression, nor for my sin, O LORD.
4 They run and prepare themselves without *my* fault :
Awake thou to ^a help me, and behold. * Heb. meet.
5 Even thou, O LORD God of hosts, the God of Israel,
Arise to visit all the ^b heathen : * Or, nations
Be not merciful to any wicked transgressors. [Selah]
6 They return at evening, they make a noise like a dog,
And go round about the city.
7 Behold, they belch out with their mouth ;
Swords are in their lips :
For who, *say they*, doth hear ?
8 But thou, O LORD, shalt laugh at them ;
Thou shalt have all the ^c heathen in derision. * Or, nations
9 ^d O my strength, I will wait upon thee :
For God is my high tower.
10 ^e The God of my mercy shall prevent me :
God shall let me see *my desire* upon ^f mine enemies.
11 ^g Lay them not, lest my people forget :
^h Scatter them by thy power, and bring them down,
O LORD our shield. * So some ancient authorities. The Hebrew text has, *His strength*.
* According to some ancient authorities, *My God with his mercy*.
* Or, *them that lie in wait for me*.
* Or, *Make them wander to and fro*
12 For the sin of their mouth, *and* the words of their lips,
Let them even be taken in their pride,
And for cursing and lying which they speak.
13 Consume them in wrath, consume them, that they be no more :
And let them know that God ruleth in Jacob, [Selah]
Unto the ends of the earth.
14 And at evening let them return, let them make a noise like a dog,

48 THE CALENDAR IN THE PSALTER

And go round about the city.
 They shall wander up and down for meat, 15
 And tarry all night if they be not satisfied.
 But I will sing of thy strength ; 16
 Yea, I will sing aloud of thy mercy in the morning :
 For thou hast been my high tower,
 And a refuge in the day of my distress.
 Unto thee, O my strength, will I sing praises : 17
 For God is my high tower, the God of my mercy.
 For the Chief Musician ; set to ^a Shushan Eduth¹.

^a That is,
*The lily of
 testimony.*

PSALM 79.

A Psalm of Asaph.

^b Or, *notions* O God, the ^b heathen are come into thine inheritance ; 1
 Thy holy temple have they defiled ;
 They have laid Jerusalem on heaps.
 The dead bodies of thy servants have they given to be
 meat unto the fowls of the heaven, 2
 The flesh of thy saints unto the beasts of the earth.
 Their blood have they shed like water round about
 Jerusalem ; 3
 And there was none to bury them.
 We are become a reproach to our neighbours, 4
 A scorn and derision to them that are round about us.

¹ Or rather, for *Shushan Eduth*, the Passover Feast, as ordained for special circumstances, for the *second* month (Num. 9. 5-14). In this case the preposition לְ (‘*al*’), ‘relating to,’ ‘concerning,’ makes way for לְ (‘*el*’), which may equally be understood to mean ‘answering to’ or ‘corresponding with.’ See note on p. 36. Possibly, in this instance, the Chief Musician’s programme is out of mind, and the *season* itself is referred to, in which case לְ would imply ‘in connexion with,’ or ‘for’ the Passover Feast.

PSALMS FOR A ‘SECOND PASSOVER’ 49

5 How long, O LORD, wilt thou be angry for ever ?
 Shall thy jealousy burn like fire ?
 6 Pour out thy wrath upon the heathen that know
 thee not,
 And upon the kingdoms that call not upon thy name.
 7 For they have devoured Jacob,
 And laid waste his ^a habitation. ^a Or, *pas-
 ture*
 8 Remember not against us the iniquities of our fore-
 fathers :
 Let thy tender mercies speedily prevent us :
 For we are brought very low.
 9 Help us, O God of our salvation, for the glory of thy
 name :
 And deliver us, and purge away our sins, for thy
 name’s sake.
 10 Wherefore should the heathen say, Where is their
 God ?
 Let the revenging of the blood of thy servants which
 is shed
 Be known among the heathen in our sight.
 11 Let the sighing of the prisoner come before thee ;
 According to the greatness of thy ^b power preserve ^b Heb.
 thou ^c those that are appointed to death ; ^c Heb. *thine arm.*
 12 And render unto our neighbours sevenfold into their ^c Heb. *the children*
 bosom ^c *of death.*
 Their reproach, wherewith they have reproached
 thee, O Lord.
 13 So we thy people and sheep of thy pasture
 Will give thee thanks for ever :
 We will shew forth thy praise to all generations.

For the Chief Musician ; set to ^d Shoshannim Eduth¹.

^d That is,
*Lilies, a
 testimony.*

¹ Or rather, relating to *Shoshannim Eduth*, the Passover

The prayer in Psalm 59, that Jehovah will 'scatter' the heathen and 'bring them down' recalls the victories given to Israel under Moses and Joshua (comp. Num. 10. 35). The words 'Let them know that God ruleth in Jacob, unto the ends of the earth' (13) correspond with those of Joshua just after the promised land was entered: 'The Lord your God dried up the waters of Jordan . . . that all the peoples of the earth may know the hand of the Lord, that it is mighty; that they may fear the Lord your God for ever' (Joshua 4. 23, 24).

In Psalm 79, as in the first *Shoshannim* psalm (44), the reproaches of the heathen, as levelled against Israel, are regarded as in reality directed against Jehovah, and as constituting a reflection upon His sacred honour (4. 10). If the Passover stands for anything, it is for the redemption of Israel; and yet the inheritance of God had been invaded by heathen, cruel and corrupt. Hence the prayer for deliverance—an essential aspect of the Passover story: Jehovah is besought, by mighty acts as of old, to evoke the eternal praise of 'the sheep of his pasture' (13).

It will be asked by some, no doubt, whether these psalms—or at any rate the latter of them—are not post-exilic, and therefore such as Hezekiah could not possibly have employed on the occasion described. We reply that, when carefully examined, they proclaim themselves very plainly as belonging to the time when Israel was in the land. As to the former of them, Psalm 59, the heading, 'Of David . . . when Saul sent, &c.,' must count for something. Whatever may have been its origin, Hezekiah could well use it of the enemies that Feast, as ordained for special circumstances for the *second* month (Num. 9. 5-14).

were seeking the downfall of his kingdom when he ascended the throne. His predecessor Ahaz, by his ungodliness, invited divine retribution, and from all quarters 'the heathen' gave him trouble (2 Chron. 28. 16-22). The terms of the psalm were true of the opening days of Hezekiah's reign.

As to the second psalm (79), which is confidently claimed for a much later period, we say that everything depends upon how its opening verses are interpreted. Is this a *poem*—to say nothing of a portion of Holy Scripture? If so, then must we not expect in it the qualities of poetry—intensity, passion, vision? We shall look in vain for a period when the entire situation of the poem is reflected in the history of the people *as set forth in prose records*. Take any psalm we may choose, we shall meet with a like disappointment. Poets do not use the language of historians; the things they see are often different, the emphasis is different, the interpretation different. If this is so in ordinary literature, why should we expect less in Holy Scripture?

As for this psalm of Asaph, what is it but an amplification, poetic in form and fervid in religious faith, of Hezekiah's address to the Levites on his succeeding to the crown? He said: 'Our fathers have trespassed, and done that which was evil in the sight of the Lord our God, and have forsaken him, and have turned away their faces from the habitation of the Lord, and turned their backs . . . Wherefore the wrath of the Lord was upon Judah and Jerusalem, and he hath delivered them to be a terror (R.V. *marg.*), to be an astonishment and an hissing, as ye see with your eyes. For, lo, our fathers have fallen by the sword, and our sons and our daughters and our wives are in captivity for this. Now it is in

mine heart to make a covenant with the Lord, the God of Israel, that his fierce anger may turn away from us' (2 Chron. 29. 6-10).

This condition of things, with an anticipation of the certain issue, forms the subject of the opening verses of the psalm. Asaph's vision embraces the coming years, and when speaking of the reproach of Israel he showed whereunto the evil would lead. The forsaking of Jehovah involved all this in retribution. But that the end had not come, was made clear by the terms of the prayer that followed: 'We are brought very low. Help us . . . deliver us . . . wherefore should the heathen say, Where is their God?' (8-10). Israel is not in exile, but in the land. The nations are their *neighbours*, people dwelling round about them (4, 12); the pressure is so intense that Israel is 'a prisoner,' people 'appointed to death' (11). There is no prayer, however, for a 'turning of captivity,' or for restoration to the inheritance of the land. Though in distress, the Israelites are still 'the sheep of God's pasture,' and prepared to 'shew forth his praise to all generations' (13).

The historical record tells us that at Hezekiah's command the Levites sang 'praises unto the Lord with the words of David and of Asaph the seer' (2 Chron. 29. 30). Is it nothing to the point to find that these *Eduth* psalms exactly answer this description—Psalm 59 being by David, and Psalm 79 by Asaph? The latter writer is styled 'the seer.' The former was no less a prophet (2 Sam. 23. 2; Acts 2. 30).

There is another point, arising from the musical line itself. The psalm goes back at least as far as the days of the Chief Musician. Can any one conceive of a time when the service of praise was organized in the manner

which the said term implies when Jerusalem was actually 'on heaps'? When the city was destroyed, and the Temple defiled, worship was suspended—as, for example, in the days of Ahaz, the predecessor of Hezekiah. When 'the service of the house was set in order,' then, whatever terrors were impending, such a prayer as Psalm 79 was appropriate and timely. But if the opening lines are understood as pointing to a post-exilic date, then the psalm was never timely, nor the prayer one which pious faith could deliver in the Temple worship.

Looking at the prayer as serious, and taking into account the allusions that indicate continued habitation of the land, we grasp the true meaning of the first three verses as prophetic of coming judgement. If we remember the glorious reign that followed, we cannot but conclude that the prayer for deliverance was abundantly answered. The psalm was, in a word, eminently suited for such a time as that in which Hezekiah celebrated the Passover in the second month (instead of the first), as empowered by the TESTIMONY, or precept, or commandment, or statute, of Jehovah, given by Moses in the wilderness of Sinai.

As in regard to other titles, so with *Shushan Eduth* and *Shoshannim Eduth*, we get no reliable sense unless we recognize their relation to the psalms which *precede*. This is clear from the following:

SHUSHAN EDUTH: SHOSHANNIM EDUTH.

GESENIUS: *Shushan Eduth*, *Shoshannim Eduth*. A melody whose first line compared the Law as Testimony to a choice flower (*Heb. Lex. s.v. Eduth*, Oxford edition).

DELITZSCH: There was probably a well-known popular song which began 'A Lily is the Testimony,' &c.; or 'Lilies are the Testimonies'; and the psalm was composed after the melody

of this song in praise of the Thora [Law], and was to be sung in the same way as it (*Commentary on the Psalms*, Eaton's translation, vol. ii. 89).

FÜRST: Perhaps the name of a musical choir whose president was called Shushan, and who was stationed at Adithaim (Josh. 15. 36) in Judah, without anything more definite being known about the point (*Heb. Lex.* s.v., Davidson's edition).

This, of course, is confusion. The outcome of our treatment is that both *Shoshannim* and *Eduth* are allowed their true lexical meaning, and that simple sense is adequate for all the purposes of a consistent interpretation.

CHAPTER VIII

THE CALENDAR IN THE PSALTER

(4) PSALMS FOR THE FEAST OF TABERNACLES

GITTITH (PSALMS 7, 80, 83)

PROCEEDING to consider psalms selected for use at the Feast of Tabernacles, we are on ground equally interesting: and to a certain extent, as already observed, some scholars have anticipated our conclusions, by defining *Gittith*, after the Septuagint translators, as 'Belonging to the Winepress.' And assuredly the vintage season synchronizes with the great autumn festival, which followed the Day of Atonement, when the soul was afflicted in penitential sorrow for sin; it was, in fact, the joyous 'Harvest-Home' in Israel's land.

Coming in the seventh month—Ethaniam, 'flowing brooks'—which after the Exile was called Tishri, the feast lasted eight days. During this time the people lived in booths formed of the branches of trees (Exod. 23. 16; Lev. 23. 33-43; Num. 29. 12-38; Deut. 16. 13). It was at this season that Solomon's Temple was dedicated (1 Kings 8. 2; 2 Chron. 7. 8-10), and the same ordinance was observed with great joy by the captives returned from Babylon (Ezra 3. 4; Neh. 8. 13-18).

Historically this feast is said to commemorate the wanderings in the wilderness, but obviously in order to emphasize some special aspect of those experiences—namely, that, though far away from organized human society, and in remote inhospitable regions, God provided for the children of Israel, 'made them to dwell in booths' (Lev. 23. 43). In the words of Keil:

'The booth (סִכָּה) in Scripture is not an image of privation and misery, but of protection, preservation, and shelter from heat, storm, and tempest (Ps. 27. 5; 31. 21; Isa. 4. 6). That God made his people to dwell in booths during their wanderings "through the great and terrible wilderness, fiery serpents, scorpions, and thirsty ground where was no water" (Deut. 8. 15), was a proof of his fatherly concern for his covenant faithfulness—which Israel, by its dwelling in booths at this feast, was to recall and bring vividly to the remembrance of succeeding generations¹.'

Jehovah cared for His people when they most stood in need of His protection. The pillar of cloud to lead them by day, and the pillar of fire to give them light by night, were divine ordinances that could not but impress the camp of Israel with their complete dependence upon Jehovah. No wonder that, in the Targum of Onkelos, the words of Lev. 23. 43 should be extended so as to interpret the cloud as the Heaven-provided tent: the Lord 'made the children of Israel to dwell under the shadow of clouds' and that the Targum of Palestine should be more specific still, and read the verse: 'That your generations may know how, under the shadow of the Cloud of Glory, I made the sons of Israel to dwell at the time that I brought them out redeemed from the land of Egypt.' 'He led them safely, so they feared not' (Ps. 78. 53). He who had redeemed the Israelites, became their Keeper (Psalm 121).

With recollections of God's care, the feast combined the delights of Harvest Home. Of all festive seasons in Israel, this was the most joyous. 'All the crops had been long stored; and now all fruits were also gathered, the vintage past . . . The Harvest Thanksgiving of the

¹ *Biblical Archaeology*, vol. ii. p. 55.

Feast of Tabernacles reminded Israel, on the one hand, of their dwelling in booths in the wilderness, while, on the other hand, it pointed to the final harvest, when Israel's mission should be completed, and all nations gathered unto the Lord¹. Hence the season was also called the Feast of Ingathering.

The *Winepress* psalms are three in number—7, 80, 83. The Hebrew גִּטְתִּיחַ (*Gittith*) is almost certainly a variant of גִּתְתִּיחַ (*Gittith*), which appears in Neh. 13. 15: 'In those days saw I in Judah some treading winepresses on the sabbath.' It was apparently read as a plural (and not as an adjective) by the Seventy, who render it in each case, ὑπὲρ τῶν ληνῶν—'Concerning the Winepresses²'; and with this the Vulgate agrees *Pro Torcularibus*. Here we have a safe guide as to the meaning of גִּתְתִּיחַ, an explanation which has simplicity and antiquity in its favour.

In view of the natural history of the Holy Land, and in the light of the customs and institutions of the people, *Winepress* is a word that tells its own tale. Both in the Pentateuch and in later Scripture the vintage is combined (in varying terms) with the general harvest: 'threshing-floor and winepress' (Deut. 16. 13), 'treading winepresses, bringing in sheaves,' &c. (Neh. 13. 15). Palestine was 'a land of wheat and barley, and vines and fig-trees and pomegranates' (Deut. 8. 8); and above all else in popular esteem stood the vine. Israel was

¹ Edersheim: *The Temple—its Ministry and Services*, ch. 14.

² The variant in Cod. A as regards Ps. 80 (classing this with the *Shoshannim* psalms) is passed by as simply curious. The psalm headings in that codex seem to be largely independent of the sources followed by Cod. B, and of that represented by the Massoretic text.

Jehovah's vine; the vintage spoke of Jehovah's provision for His people. To talk of the winepress implied the harvest home, the gifts of God brought into the garner for the service of man.

But the winepress meant more than that. If to tread the grapes was a figure of harvest joy (Isa. 16. 10), so also was it a symbol of divine judgement (Isa. 63. 3-6). And, as viewed by Israel of old, judgement was the certain fate of their enemies, because of their being, in effect, the enemies of God; and this judgement was regarded as inevitable in order to the complete redemption of the chosen of the Lord and the triumph of holiness and truth. With 'the day of vengeance' for the nations, would come 'the year of the redeemed' of Jehovah (Isa. 63. 4).

In each of the *Gittith* psalms there is an echo of the winepress; and possibly this had much to do with their allocation for the season of the Feast of Tabernacles. Yet, above all, we cannot fail to be impressed with the language in which prayer is made to 'the Shepherd of Israel, that leadest Joseph like a flock' (80. 1)—to 'Jehovah my God, in whom I put my trust' (7. 1)—by the nation whose great privilege it was to enjoy 'the pastures of God' (83. 12). In a word, these psalms, whatever their characteristic terms, are the prayers of such as lived in a consciousness that Jehovah was their Keeper—the essential note of the Feast of Tabernacles.

PSALM 80.

A Psalm of Asaph.

Give ear, O Shepherd of Israel, 1
 Thou that leadest Joseph like a flock;
 Thou that ^asittest upon the cherubim, shine forth.
 Before Ephraim and Benjamin and Manasseh, stir up
 thy might, 2

dwell.
ween

And come to save us.

3 ^a Turn us again, O God;

^a Or, *Resto*.

And cause thy face to shine, and we shall be saved.

4 O LORD God of hosts,

How long ^b wilt thou be angry against the prayer of thy people?

^b Heb. *wilt thou smok*
See Ps.
74. 1.

5 Thou hast fed them with the bread of tears,
 And given them tears to drink in large measure.

6 Thou makest us a strife unto our neighbours:
 And our enemies laugh among themselves.

7 Turn us again, O God of hosts;
 And cause thy face to shine, and we shall be saved.

8 Thou broughtest a vine out of Egypt:
 Thou didst drive out the nations, and plantedst it.

9 Thou preparedst *room* before it,
 And it took deep root, and filled the land.

10 The mountains were covered with the shadow of it,
 And ^c the boughs thereof were *like* ^d cedars of God.

^c Or, *the cedars of God with the bough thereof*

11 She sent out her branches unto the sea,
 And her shoots unto the River.

^d Or, *good cedars*

12 Why hast thou broken down her fences,
 So that all they which pass by the way do pluck
 her?

13 The boar out of the wood doth ravage it,
 And the wild beasts of the field feed on it.

14 Turn again, we beseech thee, O God of hosts:
 Look down from heaven, and behold, and visit this
 vine,

15 And ^e the stock which thy right hand hath planted,
 And the ^f branch that thou madest strong for thyself.

^e Or, *prec*
(or *main*
tain) *the*
which *g*

16 It is burned with fire, it is cut down:

^f Heb. *sc*

They perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand, 17
Upon the son of man whom thou madest strong for
thyself.

So shall we not go back from thee : 18
Quicken thou us, and we will call upon thy name.
Turn us again, O LORD God of hosts ; 19
Cause thy face to shine, and we shall be saved.

For the Chief Musician ; set to the Gittith ¹.

The note of this psalm is clear and definite, the language of the season being employed to depict the condition of things in which Jehovah is asked to intervene as Judge (8-12). Israel is Jehovah's flock; and, though the people are encompassed by enemies, He will yet bring them back to favour (1-7). Israel is also Jehovah's vine; He has cared for it in the past, and He will assuredly visit it for salvation. Patience and victory are the subject of impassioned prayer (17, 18). If Jehovah will smile once more—or rather when at length He shall smile again—His people will be saved from their distresses (17-19).

PSALM 7.

This also is a psalm for adversity. Accepting for themselves the first person singular of David's song, the people of Israel ask to be saved from their enemies, who, like lions, were rending them in pieces (1, 2).

Shiggaion of David, which he sang unto the LORD, concerning the words of Cush a Benjamite.

¹ Or, take refuge
O LORD my God, in thee do I ^a put my trust : 1
Save me from all them that pursue me, and deliver
me :

¹ Or rather, relating to the Gittith, the Feast of Tabernacles.

2 Lest he tear my soul like a lion,
Rending it in pieces, while there is none to deliver.
3 O LORD my God, if I have done this ;
If there be iniquity in my hands ;
4 If I have rewarded evil unto him that was at peace
with me ;

(Yea, I have delivered him that without cause was
mine adversary :)

5 Let the enemy pursue my soul, and overtake it ;
Yea, let him tread my life down to the earth,
And lay my glory in the dust. [Selah

6 Arise, O LORD, in thine anger,
Lift up thyself against the rage of mine adversaries :
And awake for me; thou hast commanded judgement.

7 ^a And let the congregation of the peoples compass ^a Or, So shall
thee about :

And over them return thou on high.

8 The LORD ministereth judgement to the peoples :
Judge me, O LORD, according to my righteousness,
and to mine integrity ^b that is in me. ^b Or, be it
unto me

9 Oh let the wickedness of the wicked come to an end,
but establish thou the righteous :

For the righteous God trieth the hearts and reins.

10 My shield is with God,
Which saveth the upright in heart.

11 God is a righteous judge,
Yea, a God that hath indignation every day.

12 ^c If a man turn not, he will whet his sword ;
He hath bent his bow, and made it ready. ^c Or, Surely
he will
again whet

13 He hath also prepared for him the instruments of
death ;

He maketh his arrows fiery shafts.

14 Behold, he travaileth with iniquity ;

Yea, he hath conceived mischief, and brought forth falsehood.

He hath made a pit, and digged it, 15

And is fallen into the ditch which he made.

His mischief shall return upon his own head, 16

And his violence shall come down upon his own pate.

I will give thanks unto the LORD according to his righteousness:

And will sing praise to the name of the LORD Most High.

For the Chief Musician ; set to the Gittith¹.

This psalm shows a reversal of Israel's expectations as the people in Jehovah's keeping. The judgement of its enemies is delayed, and persecutors are represented as rending men who have made Jehovah their trust. In fact (to use the language of the winepress) the adversary is 'treading down their life in the earth, and laying their glory in the dust' (5). Assuredly Jehovah is holding Himself in readiness for the work of judgement, whereby the mischief of the wicked shall 'return upon his own head, and his violence come down upon his own pate' (16). They who are oppressing Israel shall themselves be trodden down. The entire psalm is an appeal for Jehovah to avenge His own².

¹ Or rather, relating to the *Gittith*, the Feast of Tabernacles.

² In his *Origin of the Psalter*, Cheyne argues that this psalm comes of the Persian age, because of a Talmudical statement associating it with the Feast of *Purim*. The musical title *Gittith* takes us many centuries further into antiquity than the treatise quoted, *Massechet Sopherim*; and it tells us that, a good while before 200 B. C. (long enough before for important words in the musical lines to become archaic and

PSALM 83.

A Song, a Psalm of Asaph.

1 O God, keep not thou silence :

Hold not thy peace, and be not still, O God.

2 For, lo, thine enemies make a tumult :

And they that hate thee have lifted up the head.

3 They take crafty counsel against thy people,

And consult together against thy hidden ones.

4 They have said, Come, and let us cut them off from being a nation ;

That the name of Israel may be no more in remembrance.

5 For they have consulted together with one consent ;

Against thee do they make a covenant :

6 The tents of Edom and the Ishmaelites ;

Moab, and the * Hagarenes ;

7 Gebal, and Ammon, and Amalek ;

Philistia with the inhabitants of Tyre :

8 Assyria also is joined with them ;

* Or,
Hagrites
See 1 Chr.
5. 10.

misunderstood by the LXX), the psalm was connected with the Feast of Tabernacles, then designated 'Winepresses.' Its substance justifies the selection. In these circumstances, we follow the psalm backward to a generation before *Purim* was instituted, to the times of the Chief Musician of Temple Psalmody. And, arrived at that point in Israel's history, we see little reason to contest the claims of David as the veritable author of the *Shiggaion*. Changes in lectionaries and service-books are certainly of interest, but they do not speak the final word as to the origination of the materials affected. Hymns may exist for generations before finding their place in collections. It is not in the least surprising that a psalm which, in the days of Israel's kings, was associated with *Succoth*, should afterwards come to be included in the service for *Purim*.

^a Heb. *They have been an arm to the children of Lot.* They have holpen the children of Lot. [Selah] 9
 Do thou unto them us unto Midian ;
 As to Sisera, as to Jabin, at the river Kishon :
 Which perished at En-dor ; 10
 They became as dung for the earth.
 Make their nobles like Oreb and Zeeb ; 11
 Yea, all their princes like Zebah and Zalmunna :
 Who said, Let us take to ourselves in possession 12
 The ^b habitations of God.
^b Or, *pastures* O my God, make them like the whirling dust ; 13
 As stubble before the wind.
 As the fire that burneth the forest, 14
 And as the flame that setteth the mountains on fire ;
 So pursue them with thy tempest, 15
 And terrify them with thy storm.
 Fill their faces with confusion ; 16
 That they may seek thy name, O LORD.
 Let them be ashamed and dismayed for ever ; 17
 Yea, let them be confounded and perish :
^c Or, *thou, whose name alone is JEHOVAH, art &c.* That they may know that ^c thou alone, whose name 18
 is JEHOVAH,
 Art the Most High over all the earth.

For the Chief Musician ; set to the Gittith ¹.

This also is an appeal to the Keeper of Israel. To conspire against God's people, is to hold Him in contempt. If He really cares for His hidden ones (3), is it not time that He stirred Himself ? Yet He 'holds his peace,' and is 'still' ! (1). Jehovah's enemies—the enemies of Israel as such—are jubilant. Surely the time of judgement has arrived, now that those who hate God and His people are devising means for the destruction of Israel

¹ Or rather, relating to the *Gittith*, the Feast of Tabernacles.

(2-4). They form an alliance against Israel's God ; every tribe of dishonoured name has joined in the conspiracy (5-11). The purpose is to descend upon God's own inheritance (12). The figures of the threshing-floor, and the unquenchable fire which consumes the stubble, provide words in which to frame the judgement which is invoked upon the enemies of Israel (13-17).

Could psalms more suitable have been chosen for the Feast of Tabernacles ? There are, in each, the associations of language ; also the notes of Israel being God's peculiar people, and of His purpose to avenge their sufferings in judgement upon the nations who have oppressed them. All suggest the *wine-press* ; and the *wine-press* gives colour to their meaning.

As to the word *Gittith*, this remains to be said : standing in its wrong place in the Psalter, it has received varied and inconsistent treatment. Here are some definitions :

GITTITH.

GESENIUS : *Upon the Gittile (lyre)*—so Targum ; *To the Gittile* (melody) Ewald, Olshausen, Delitzsch ; or either of these, Hupfeld, Perowne. Septuagint and Vulgate *Ha-Gittith*, *wine-presses*, whence Baethgen and others, *at the wine-presses*—i.e. (Baethgen) a song for the Feast of Booths (*Heb. Lex. s.v.*, Oxford edition).

DELITZSCH : An instrument with a joyous sound ; or (and this explanation accounts better for the fact that it occurs only in psalm titles), a joyous melody, perhaps a march of the Gittite guard, 2 Sam. 15. 18 (Hitzig). (*Commentary on the Psalms*, Eaton's translation, vol. i. p. 190.)

FÜRST : A musical body of Levites, who had their chief seat in the Levitical city of Gath Rimmon (*Heb. Lex. s.v.*, Davidson's edition).

WELLHAUSEN : We do not know whether Gittith here means

'belonging to the city of Gath,' which probably had been destroyed before the Babylonian Exile, or 'belonging to a winepress' (=song for the vintage?), or whether it denotes a mode or key, or a musical instrument (*Polychrome Bible: Psalms*, p. 166).

The psalms themselves suggest quite another order of lexical facts. *Gittith* (*Gittôth*) = 'Winepresses,' recalls the Feast of Tabernacles, the object of which was to commemorate God's great goodness to Israel in their pilgrimage through the wilderness. As the Passover reminded Israel that Jehovah was their Redeemer, so the Tabernacles feast brought to mind that He was also their Keeper. Hence the psalms illustrate reliance on God in times of adversity, and that very plainly.

As for the preposition לַ ('*al*'), it cannot be accommodated to the rendering 'set to' of modern expositions. Its use is for the English 'on,' 'concerning,' 'relating to.' 'Relating to the Winepresses' (as a season) is a good rendering of the formula. If the precentor had a separate collection, in which these psalms were classed with others, then the object of the musical line may have been to represent the psalms as 'corresponding with' or 'answering to' pieces in the classified collection.

CHAPTER IX

DAVID IN THE PSALTER

(I) THE POET-KING'S PLACE AND INFLUENCE

THE place of David in the Psalter is not a question to be settled by criticism alone. We have to consider a man whose achievements impressed the imagination of succeeding generations, as well as one whose actions asserted for themselves a conspicuous place in the life of his own time. Other men may have slain giants; but David is the celebrated hero of the encounter with the 'uncircumcised Philistine.' Other kings may have performed acts of piety that men could not but see and admire; yet David stands pre-eminent among the rulers of Israel in the nobility of his design and preparation for the erection of the glorious Temple in which his people should worship Jehovah from generation to generation.

Whatever else he may have been, David was the beloved of Israel as well as the beloved of Jehovah (דָּוִד = דָּוִדָּה. Comp. 2 Chron. 20. 37). His name occurs more frequently than any other in the Old Testament, even eclipsing that of Moses, the ever-to-be-revered founder of the commonwealth of Israel¹. Not without

¹ A glance at a full concordance will show this. Moses is mentioned in the Old Testament over 650 times, David over 950 times. Of David it was said: 'He played with lions as with kids, and with bears as with lambs of the flock. In his youth did he not slay a giant, and take away reproach from the people, when he lifted up his hand with a sling stone, and beat

reason has he been idealized for two thousand years. Was not the Messiah, which is called Christ, 'born of the seed of David, according to the flesh'? Over and above everything David is the hero of the Old Testament; and, what is more to our present purpose, he alone is the hero of the Book of Psalms.

Let the inscriptions implying Davidic authorship be discussed or discarded, their very existence means something; they mean that the place of the poet-king in the hearts and minds of the editor (or editors) of the Psalter (or Psalters) was second to no other name. Let the headings relating to the historic circumstances that gave rise to particular psalms be discussed or discarded, their very existence means something; every one of them presents DAVID as the delight of the Israelitish people. There is no such inscription in honour of Solomon, or any other king or champion.

In all, seventy-three psalms are described as 'Of David'; thirteen of these bear historical inscriptions, and two of the (five) psalms of stated purpose are David's. Moreover, in addition, the name occurs twelve times in the Psalms themselves, not numbering the famous colophon, Ps. 72. 20. And frequently the word 'the king' stands for David the son of Jesse. Hence, David must not be merely counted as a personage, but weighed for his mighty influence in his own day and down the boasting of Goliath? For he called upon the Most High Lord; and he gave him strength in his right hand, to slay a man mighty in war, to exalt the horn of his people. So they glorified him for his ten thousands, and praised him for the blessings of the Lord, in that there was given him a diadem of glory. For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries, brake their horn in pieces unto this day' (Ecclus. 47. 3-7). Cp. note on p. 21.

afterwards. Down the ages, in the Synagogue, prayers have not ceased to be offered daily that Almighty God will re-establish the throne of David, and 'cause the offspring of thy servant David speedily to flourish,' to the end that His people Israel may be saved¹.

We proceed to show that, as it is with the Psalms in their ordinary titles, so it is with the place of David in the subscript lines—that some of those lines bring under notice commemorative services held in the days of the Chief Musician, in honour of David, the man of war and the devoted worshipper of Jehovah.

¹ See *Jewish Daily Prayers: Sh'monh Esreh* petitions.

CHAPTER X

DAVID IN THE PSALTER

(2) ON THE DEATH OF GOLIATH

MUTH-LABBen (PSALM 8)

THE words *Muth-labben* have been the subject of keen controversy. In some measure, the confusion has arisen from a failure to recognize the extent to which the Psalms are connected, in one way or another, with the person and times of David. And confusion has been made 'worse confounded' by the unfortunate fact that expositors have sought in the wrong psalms for a response to the Musical Titles—looking to the psalm following instead of that preceding the line which has been so long misplaced.

So far, we have found a logical relevancy to subsist between the Psalms and their subscript titles. Whether these titles denominate a class, recall an incident, or furnish a pictorial designation founded on outstanding expressions in particular psalms, we shall find this relevancy all through. We must, however, be prepared, in a degree, to meet with titles of the 'catchword' order, such as modern literature abundantly presents; but this may be safely said—in no case will a connexion between title and psalm be missing, so long as we keep the *right* psalm in view.

It is beyond question that the words *Muth-labben* at first suggest 'Dying for the son.' But in examining the

phrase we have some things to remember. First, that the psalm titles, having been out of place for two thousand years, have been hopelessly misunderstood: and second, that, through being misunderstood, they have not received that editorial attention which the Massoretes gave to the general text of the Old Testament. Hence the words that make up these titles are, in a number of cases, defective in spelling¹, and in some instances have been supplied with points which give a misleading sense². When the points 'stereotype' a sound reading, we are thankful for them, but when they give sanction to a Rabbinical misunderstanding we pass them by without hesitation.

Instead of following the Massoretic doctors, let us inquire regarding traditions and explanations other than the one which they seem to have followed. Among the most striking of these we find that of the Jewish Paraphrase, known as the Targum, which tells us, in effect, that לָבֵן (*lābbēn*), 'of the son,' should be read לָבֵינָן (*lābbēyn*), 'of the champion': that is, a quiescent, or vowel-letter, should have been supplied to place the word in its proper light. The title, as given in the Targum, is:

לְשֹׁחָא עַל מִיתוּתָא דְנִכְרָא דִּי נָפַק מִבֵּינֵי מְשִׁרְחָא

—'To praise, regarding the death of the man who went out between the camps'—that is, regarding Goliath the Philistine. Distinguished Jewish commentators have read לָבֵן in this sense. In 1 Sam. 17. 4, 23, Goliath is called 'a champion'—אִישׁ־הַבְּנִים (*ish hābbēna'im*)—'A man who stood between the two'—an intermediary

¹ That is, the quiescents (or vowel-letters) have been supplied incorrectly; or the vowel-points have been so placed as to perpetuate a misreading of the word.

² See chapter on 'Other Things that Follow' (p. 160).

who presented himself for single combat to decide and terminate conflict. Hence the word *יָצִי*, 'champion' ¹.

Recall the story of the slaughter of Goliath, and then look at the psalm. The 'uncircumcised Philistine' defied the armies of the living God, and cursed David by the gods of his country. David's reply was: 'I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel' (1 Sam. 17. 45-46). Is David, whom the Philistine disdained for his youth, to be victorious through the power of Jehovah? As a shepherd he has killed a lion and a bear—God delivered them into his hand. Is he now to add conquest over the Philistine giant and attendant hosts to the dominion which is already his over the most fierce beasts of the field? Read the psalm in which he praises God for the result of the contest:

PSALM 8.

A Psalm of David.

O LORD, our Lord, 1
 How excellent is thy name in all the earth!
 Who ^a hast set thy glory ^b upon the heavens.
 Out of the mouth of babes and sucklings hast thou
 established strength, 2
 Because of thine adversaries,
 That thou mightest still the enemy and the avenger.
 When I consider thy heavens, the work of thy fingers, 3

¹ See the *Hebrew Lexicon* of Buxtorf, s. v. *יָצִי*; and the *Concordance of Particles* by Noldius (ed. Tympius), s. v. *יָצִי*.

The moon and the stars, which thou hast ordained;
 4 What is man, that thou art mindful of him?
 And the son of man, that thou visitest him?
 5 For thou hast made him but little lower than ^a God, ^{Or, the angels Heb. Elohim.}
 And crownest him with glory and honour.
 6 Thou madest him to have dominion over the works
 of thy hands;
 Thou hast put all things under his feet:
 7 All sheep and oxen,
 Yea, and the beasts of the field;
 8 The fowl of the air, and the fish of the sea,
 Whatsoever passeth through the paths of the seas.
 9 O LORD, our Lord,
 How excellent is thy name in all the earth!
 For the Chief Musician; set to Muth-labben¹.

Surely it is impossible not to see the appropriateness of this psalm to the incident which it was selected to commemorate. The words are David's according to the inscription; he is the man whom Jehovah has visited (4). Can the words have had any other text than the one now suggested, on the strength of the title, at length placed at the foot of its own psalm? After such an act as the killing of Goliath, what could David's note be other than dominion? He who smote the lion and the bear had now felled to the earth the mighty man from whom the Israelites had fled sore afraid (1 Sam. 17. 24, 49). Did he not come next to God in dominion? and was he not crowned with glory and honour (5)? And seeing that 'the beasts of the field' had found their match in him, were not all things 'under his feet' (6-8)?

¹ Or rather, on or relating to *Muth-labben*—For the Death of the Champion (Goliath).

The God who delivered David 'out of the paw of the lion and out of the paw of the bear' had given him this victory also. David went forward in the Name of Jehovah, who, through mighty acts, had got to Himself glory reaching up to heaven (1). And all had been done by the agency of one who had no power of his own—in fact, by one who classed himself with 'babes and sucklings' (2). The stripling who went out between the camps 'to take away the reproach from Israel' said that victory would be his, 'that all the earth may know that there is a God in Israel' (1 Sam. 17. 46). The psalm concludes, as it began, 'O LORD, our Lord, how excellent is thy name in all the earth!' Little did the poet think, however, when describing a memorable event in the beautiful words of this psalm, that the language he was employing had been charged by the Spirit of Prophecy with higher doctrine and deeper significance than could be realized in his day and generation (see Heb. 2. 6–8).

May it not be said with confidence that what the superscription lacks the subscript line supplies? The former says 'A Psalm of David,' the latter 'Relating to the Death of the Champion'¹. It is in harmony with

¹ The suggestions that *Muth-labben* (1) refers to the death of Ben (a Levite referred to in 1 Chron. 15. 18); or (2) indicates some unknown prince, or a mystical personage, hardly merit consideration. A psalm endorsed by the Chief Musician for Temple use, and apparently designed to commemorate some great event, must be associated with a person or occurrence of national importance. Nations do not celebrate fireside fame or private heroism. To explain the title as relating to the death of Absalom, whom David mourned in the pathetic words of 2 Sam. 18. 33, 'Would God I had died for thee, my son,' &c., is also unsatisfactory; for it is clear that the king's conduct

what we know of Israelitish practice that the Philistine should not be *named* here. When he came forth there was an end of his boasting; but David lived to praise the Lord for a mighty victory.

was unpopular with the leaders in Israel (2 Sam. 19. 5–8). That being so, the event was not one for subsequent commemoration.

CHAPTER XI

DAVID IN THE PSALTER

(3) THE VICTORY OVER THE PHILISTINES

MAHALATH (PSALM 52)

THE word מַחֲלָה, as pointed here and in Psalm 87, occurs nowhere else in the Old Testament except as a proper name (Gen. 28. 9; 2 Chron. 11. 18). Acknowledged authorities regard the meaning of the word as 'dubious' and 'extremely obscure,' though some venture suggestions. Having brought the title into association with its proper psalm, we may hope to learn something about both. We must not lose sight of David's commanding place in the Psalter; and assuredly we have no reason to put complete confidence in the Massoretic points. Long before the text was punctuated, the 'key' to the titles 'was lost,' to recall words already quoted from Delitzsch and others.

As pointed, the word has no indisputable meaning; so in any case there must be investigation. The Septuagint translators do not help us; they transferred the mysterious word, thus—ὕπὲρ μαελέθ. The Greek version of Aquila (2nd cent. A.D.), however, gives an important indication by rendering the word ἐπὶ χορεία, 'on a dancing.' This means that they read the Hebrew as מַחֲלָה (m'hôlâh), 'dancings'¹. Symmachus, just

¹ That is, the plural of מַחֲלָה (m'hôlâh), the occurrences of

THE VICTORY OVER THE PHILISTINES 77

afterwards, seems to have read the word similarly. Now, dancing stands for rejoicing, which, in the life of Israel, was generally associated with intense religious commotion, and excitement occasioned by national victories.

Seeking occasions in the career of David when the people gave themselves up to a 'great dancing,' we cannot but be struck with the relevance of this psalm to the incident recorded in 1 Sam. 18. 6, 7, and referred to in chaps. 21. 11; 29. 5. What is the scene? David has returned from the slaughter of Goliath and the rout of the Philistine hosts, when he receives a sort of national ovation: 'The women came out of all the cities of Israel, singing and dancing (לְשִׁיר וְחַמְלֹת), to meet king Saul, with timbrels, with joy, and with instruments of music. And the women sang one to another in their play, and said, Saul hath slain his thousands, and David his ten thousands' (18. 6, 7).

We cannot overlook the incidents that follow. Saul 'was very wroth,' for this saying of the women displeased him; he sought to slay David, and his intrigues are set forth in detail (chs. 19, 20). Escaped from the place of danger, David receives the sword of Goliath from Ahimelech at Nob, in the presence of Doeg the Edomite, a follower of Saul (ch. 21). Doeg reported what he had witnessed, and at the command of Saul slew the priests of Nob. This period of David's life, though full of

which are: Sing. const., Song of Songs, 7. 1; plural, Exod. 15. 20; 32. 19; Judges 11. 34; 21. 21; 1 Sam. 18. 6; 21. 11 (12); 29. 5. In all cases the word is *defective* as to the *hólem* of the root-syllable; and the same applies also to the plural ending of the occurrences in the Book of Exodus, as shown in the most correct editions of the Massoretic text.

incident, deals mainly with the fight with Goliath and the consequences which ensued. By the subscript line 'To the Chief Musician, relating to *Mahalath*,' Psalm 52 is apparently appointed to be sung in honour of the great victory, the event being recalled in simple fashion by the 'Great Dancing' which followed it. One may well conceive David holding in his hand the sword of the fallen giant, and writing this psalm :

PSALM 52.

Maschil of David : when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

Why boastest thou thyself in mischief, O mighty man? 1

The mercy of God *endureth* continually.

Thy tongue deviseth very wickedness; 2

Like a sharp razor, working deceitfully.

Thou lovest evil more than good; 3

And lying rather than to speak righteousness. [Selah

Thou lovest all devouring words, 4

^a O thou deceitful tongue.

God shall likewise ^b destroy thee for ever, 5

He shall take thee up, and pluck thee out of thy tent,

And root thee out of the land of the living. [Selah

The righteous also shall see *it*, and fear, 6

And shall laugh at him, *saying*,

^c Lo, this is the man that made not God his strength; 7

But trusted in the abundance of his riches,

And strengthened himself in his wickedness.

But as for me, I am like a green olive tree in the house of God : 8

I trust in the mercy of God for ever and ever.

^a And
deceitful
tongue
^b break
down

^c ng hold

9 I will give thee thanks for ever, because thou hast done it :

And I will wait on thy name, for it is good, in the presence of thy saints.

For the Chief Musician ; set to *Mahalath*¹.

It is not clear what we are to understand by the historical heading, 'When Doeg the Edomite came, &c.' Maybe it simply indicates the scene in which the poem was written ; the real subject remains—Goliath of Gath. In the words of Perowne : ' This psalm is a lofty challenge, a defiance conceived in the spirit of David when he went forth to meet the champion of Gath. The calm courage of faith breathes in every word. There is no fear, no trembling, no doubt as to the end which will come upon the tyrant. How vain is his boast in presence of the lovingkindness of God, which protects His people ; in presence of the power of God, which uproots the oppressor ! Such is briefly the purport of the psalm ².'

And it is to this conclusion that we are guided by the word מְחֹלֶלֶת, so pointed as to find its counterpart and response in the general language of Holy Scripture : *M'hôlôth*, 'dancings³.' However it may be understood, the word bears no relation whatever to the psalm which

¹ Or rather, on or relating to *Mahalath* (for *M'hôlôth*)—'Dancings' (or 'Great Dancing'). See 1 Sam. 17. 37—18. 6.

² *The Book of Psalms*, eighth edition, vol. i. 439, 440.

³ Of course the *dancing* stood for all the jubilation of which it was the token and expression. There was a sacredness about the exercise which we can hardly understand to-day. A time of dancing would be remembered in Israel as a day of thanksgiving would stand out in the round of modern life. (See J. Millar, s.v. 'Dancing,' in *Hastings' Bible Dictionary*.)

follows it. Here are some of the definitions that have been given :

MAHALATH.

GESENIUS: Apparently a catchword in a song giving name to tune [renderings of Aquila and Symmachus also indicated: a great service] (*Heb. Lex.* s.v., Oxford edition). Possibly a special kind of song or a musical instrument. . . . (Buhl's German edition).

DELITZSCH: 'Set to a sad melody,' whether it be that *Mahalath* itself is the name of such an elegiac melody, or that the latter is indicated by means of the opening word of some popular song (*Commentary on the Psalms*, Eaton's translation, vol. ii. p. 170).

FÜRST: The name of a musical choir that dwelt in Abel-Meholah (*Heb. Lex.* s.v., Davidson's edition).

HAUPT: Perhaps the catchword of an older hymn, the first line of which may have been: 'The sickness of Thy people heal, O God!' It is possible, however, that Mahalath is the name of a musical instrument (*Polychrome Bible: Psalms*, p. 186).

Against these conjectures we oppose a reasonable re-reading of the word¹. Following the lead of Aquila and Symmachus, which antedate by hundreds of years the Received Massoretic Text, we find ourselves referred to a striking event in Israelitish history, which, in turn, proves itself to be the subject of the psalm! The lexical facts, then, as here developed, are simply these: מַחֲלָה has been pointed מַחֲלָה (*Māḥlālāth*) in error; it should

¹ On dealing thus with the Hebrew text, Chwolson, the Russian orientalist, writes: 'In explaining the books of the Old Testament we have the right, where necessary, of disregarding, not only the vowel signs but also the vowel letters, and of not allowing ourselves to be bound by them. The expositor must have before his mind the ancient grammatical forms also, in order to see whether one or other of these forms

have stood מַחֲלָה (*M'ḥōlōth*, 'dancings'). The word refers us to a story in the history of David, which was recalled by Psalm 52 being rendered in the Temple worship.

may not have been mistaken by the Sopherim and the Massoretes, and wrongly interpreted' (*Hebraica*, vol. vi. 108).

CHAPTER XII

DAVID IN THE PSALTER

(4) THE ARK BROUGHT TO ZION

MAHALATH LEANNOth (PSALM 87)

THE second *Mahalath* psalm has another catchword combined with it, which means 'Shoutings'—the chanting songs of the dancers. Here, then, is a psalm which, in the service of the Temple, is, we presume, to recall a memorable time, an event characterized by great rejoicings. Again we look to the life of David to supply the historical fact, and a glance at the psalm itself suggests quite easily the appropriate story, as recorded in 2 Sam. 6. 5, 14, 15 (also in 1 Chron. 13. 8; 15. 16, 28).

The Ark of the Testimony, after being in the hands of the Philistines for seven months, had been sent to Kirjath-jearim, and there it remained for twenty years—till the time of David, in fact (1 Sam. 4. 3-11; 5. 7, 8; 6. 15; 7. 1, 2; 1 Chron. 13. 6-14; 15. 1-16. 1 ff.). Removal having been begun, there came 'the breach upon Uzzah,' who 'put forth his hand to the ark of God'; and, in consequence of this, the Ark was left for a period of three months in the house of Obed-edom in Gath-rimmon (2 Sam. 6. 1-11). At the end of that time, David removed it in a grand procession to Jerusalem, where it was kept in a tent till a place should be prepared for it (verses 12-19).

This procession became historic in Israel. There was dancing and shouting such as made a profound impression. 'David and all the house of Israel played before

the Lord with all manner of instruments made of fir-wood, and with harps, and with psalteries, and with timbrels, and with castanets, and with cymbals. . . . And David danced before the Lord with all his might. . . . So David and all the house of Israel brought up the ark of the Lord with shouting, and with the sound of the trumpet' (2 Sam. 6. 5, 14, 15). It is admitted that the word used for 'dance' here is distinctive—*קִרְקַר* (*kirkêr*) the pilpel of *קָרַר* (*kārār*) 'to circle' [in 1 Chron. 15. 29 we find a form of *קָצַר* (*rkāḏ*) 'to leap']; but, all the same, it is beyond question that the general term *חָוַל* (*hāl*), whence we have *m'hôlôth*, covers and embraces all the various exercises. Also it is admitted that the word rendered 'shouting' in 2 Sam. 6. 15 is *תְּרוּעָה* (*t'rud'h*); but this, with the other forms of jubilation, may well be included in the more common and comprehensive term *עָנָה* (*ânâh*), whence comes the catchword *עָנוֹת* (*ânôth*) of the subscript line. The verb *עָנָה* (*ânâh*) is associated with dancing as expressed by *מְחֹלָה* (*m'hôlôth*) in the following places: 1 Sam. 18. 7; 21. 11 (12); 29. 5. The R.V. renders 'sing' in each case.

Bearing in mind that the incident to which we have been thus directed is the bringing of the ark to Mount Zion, after its long stay at Kirjath-jearim (in Benjamin), and its brief sojourn at Beth-shemesh and Gath-rimmon (in Dan), let us look at the psalm itself:

PSALM 87.

A Psalm of the sons of Korah; a Song.

1 * His foundation is in the holy mountains.

2 The LORD loveth the gates of Zion

More than all the dwellings of Jacob.

G 2

* Or, His foundation is in the holy mountains the LORD loveth, or the gates

Glorious things are spoken of thee, 3
O city of God. [Selah

^a Or, *Egypt* I will make mention of ^a Rahab and Babylon as among
them that know me : 4

^b Heb. *Cush*. Behold Philistia, and Tyre, with ^b Ethiopia ;
This one was born there.

Yea, of Zion it shall be said, This one and that one
was born in her ; 5

And the Most High himself shall establish her.
The LORD shall count, when he writeth up the
peoples, 6

This one was born there. [Selah

^c Or, *the players on instruments shall be there*
They that sing as well as ^c they that dance *shall say*, 7
All my fountains are in thee.

A Song, a Psalm of the sons of Korah ; for the Chief Musician ;
set to Mahalath ^d Leannoth¹.
^d Or, *for singing*

The relevancy of the psalm to the occasion which it was selected (if not indeed *written*) to commemorate, is as beautiful as it is obvious. The note is very much that of Ps. 132. 13, 14 : 'The Lord hath chosen Zion ; he hath desired it for his habitation. This is my resting place for ever : here will I dwell ; for I have desired it.' 'The Lord loveth the gates of Zion more than all the dwellings of Jacob.' How, then, can the ark be allowed to rest in Kirjath-jearim or any other of the 'dwellings of Jacob'? No ; Benjamin will not do ; Dan will not do. Zion is 'the city of God' (3) ; 'the Most High himself shall establish her' (5). Great kingdoms and empires may have 'this one' born in them (4) ; but Zion has 'this one

¹ Or rather, on or relating to *Mahalath* (for *M'hólóth*) *Leannoth*—'Dancings (or Great Dancing) with Shoutings.' See 2 Sam. 6. 4, 14, 15, and 1 Chron. 13. 8 ; 15. 16, 28.

and that one' born in her (5). It is the city of which all should desire to be citizens ; and 'when the Lord writeth up the peoples,' there will be nothing to compare with having been 'born there,' or being a citizen of Zion (6). Of no other place could the psalmist say : 'They that sing as well as they that dance' ¹ shall say, All my fountains are in thee'—all my sources of delight are in thee ²!

¹ 'They that dance,' דָּוְלִים, from דָּוַל, 'to dance'; whence comes the word of the subscript title, מְדָוְלָה.

² Or possibly those participating in the rejoicings are represented as declaring that all their *descendants* shall assuredly be citizens of Zion. See this sense of עַן in Deut. 33. 28.

CHAPTER XIII

DAVID IN THE PSALTER

(5) A NATIONAL ANTHEM

AIJELETH HASH-SHAHAR (PSALM 21)

THIS psalm, one of the favourites of the collection, seems to have been chosen to recall the coronation of David. Mindful of national blessings, the people praise God for their King. This is their National Anthem, in which the 'politics' and 'knavish tricks' of the enemies of Israel are not left out of sight (8-12), and confidence in Jehovah the Strong is earnestly expressed (13). The title, as given in the musical line, is *אֵלֶּיֶת הַשָּׁחַר* (*Aijeleth hash-Shahar*), 'The Hind of the Dawn.' A figure, at once delicate and splendid, is wrapt in the words. The 'Hind of the Morning' glow—this is an Oriental word-picture of the sun as he sheds his rising rays. The traveller watches with keen desire for the first beams of light, and he warmly greets the 'Dawn Hind' as he dances on the distant horizon. The opening verses of the psalm provide a response to the title.

PSALM 21.

A Psalm of David.

The king shall joy in thy strength, O LORD; 1
And in thy salvation how greatly shall he rejoice!
Thou hast given him his heart's desire, 2
And hast not withholden the request of his lips. [Selah
For thou preventest him with the blessings of
a goodness: 3

Or, good things

A NATIONAL ANTHEM

87

Thou settest a crown of fine gold on his head.
4 He asked life of thee, thou gavest it him;
Even length of days for ever and ever.
5 His glory is great in thy salvation:
Honour and majesty dost thou lay upon him.
6 For thou ^a makest him most blessed for ever:
Thou makest him glad with joy in thy presence.
7 For the king trusteth in the LORD,
And through the lovingkindness of the Most High he
shall not be moved.
8 Thine hand shall find out all thine enemies:
Thy right hand shall find out those that hate thee.
9 Thou shalt make them as a fiery furnace in the time of
thine ^b anger.
The LORD shall swallow them up in his wrath,
And the fire shall devour them.
10 Their fruit shalt thou destroy from the earth,
And their seed from among the children of men.
11 For they intended evil against thee:
They imagined a device, which they are not able to
perform.
12 For thou shalt make them turn their back,
Thou shalt make ready with thy bowstrings against
the face of them.
13 Be thou exalted, O LORD, in thy strength:
So will we sing and praise thy power.
For the Chief Musician; set to ^c Aijeleth hash-Shahar ¹.
The 'Hind of the Morning' represents, in a word, an
object of grace and beauty, towards which the soul goes

^a Heb. *settest him to be blessings*. See Gen. 12. 2.

^b Or, *presence*. Heb. *countenance*.

^c That is, *The hind of the morning*.

¹ Or rather, on or relating to *Aijeleth hash-Shahar*—The Hind of the Dawn—recalling God's goodness to David in giving him his heart's desire (2); perhaps also embodying an allusion to the king as the pride and glory of his people.

out in passionate desire. *Hind* stands for love (see Prov. 5. 19), and *Morning* implies waiting; 'HEART'S DESIRE' interprets the title as a whole. And the psalmist does not keep us waiting long for the words which, by this title, are proclaimed as the most striking of the poem: 'Thou hast given him (the king) HIS HEART'S DESIRE, and hast not withholden the request of his lips.' How warm is the language! What follows in the psalm is but an unfolding of these words, in which David paints the Dawn Hind in royal beauty. As designating a psalm which is laden with ideas of satisfaction, no title could have been more striking and graceful. And verses 3-6 justify the inference that the psalm was associated with the commemoration of Israel's greatest king—David.

A somewhat divergent view of this psalm is thus expressed by Delitzsch:

'In the preceding psalm (20), the people, interceding for their king, cried for him, "May Jehovah fulfil all thy desires"; in this they can say thankfully to God, "the desire of his heart hast thou granted him." In both psalms the people appear before God in connexion with matters that concern their king; in the former desiring and praying, in the latter thanking and hoping; here as well as there in the midst of war; here, however, now that the king has recovered, in the assurance that the war will be brought to a victorious issue ¹.'

Yet it is permissible to ask whether the HEART'S DESIRE of the people, as well as that of the king, had not been graciously granted by Jehovah? If so, may not the title do more than recall the *words* of verses 1-4, and

¹ *Commentary on the Psalms*, vol. i. 365, 366.

bring to mind KING DAVID himself ¹, who was the glory of the people, captivating their vision like the 'morning glow'? Assuredly, they offer for him a noble prayer in this beautiful psalm.

¹ That the word 'Hind' is feminine, is no bar to this suggestion. The subsidiary features of a figure do not limit its application along the lines of some outstanding quality. It is well known that in Hebrew and cognate dialects feminine titles and figures of speech are at times applied to masculine objects, when there is a desire to express intense affection, or profound esteem to one in high station. Besides that, we should bear in mind that a parable is not an allegory. Christ said He was the Way, the Truth, the Life, the Door, the Vine—using so many Greek words that were all feminine. There was no impropriety, no confusion. Neither would it be improper, in speaking of David as the 'Heart's Desire' of his people, to say that he was as 'the Hind of the Dawn' to them. (See Gesenius-Kautzsch, *Heb. Gram.*, Oxford edition, pp. 412, 413.)

CHAPTER XIV

DAVID IN THE PSALTER

(6) CONFLICTS COMMEMORATED

JONATH ELEM REHOKIM (PSALM 55)

THAT the words *Jonath elem rehokim* belong to Psalm 55, as they are placed in this edition, must assuredly have been suspected by many a student. It has become quite general for expositors to support arguments for the substantial compactness of the Psalter by expressing themselves in some such words as these, by the late W. H. Green, of Princeton: 'It is a most significant circumstance that the link which binds Psalm 56 to 55 is the correspondence between the title of the former and the text of the latter. The former is set to the tune of "The silent dove of them that are afar off"; in the latter the psalmist exclaims, verses 6, 7, "Oh that I had wings like a dove . . . lo, then would I wander afar off¹."'

It is a pleasure to see the title associated, at length, with what is unquestionably its own psalm. There is no need to argue the propriety of the combination. Let us see the psalm as properly set out:

PSALM 55.

Maschil of David.

Give ear to my prayer, O God ;
And hide not thyself from my supplication.

I

¹ *Old and New Testament Student* (now *Biblical World*, of Chicago), vol. xi. p. 163. See also Jebb, Hengstenberg, Delitzsch, Kay, and others, in commenting on the psalms specified.

CONFLICTS COMMEMORATED

91

- 2 Attend unto me, and answer me :
I am restless in my complaint, and moan ;
- 3 Because of the voice of the enemy,
Because of the oppression of the wicked ;
For they cast iniquity upon me,
And in anger they persecute me.
- 4 My heart is sore pained within me :
And the terrors of death are fallen upon me.
- 5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
- 6 And I said, Oh that I had wings like a dove !
Then would I fly away, and be at rest.
- 7 Lo, then would I wander far off,
I would lodge in the wilderness. [Selah
- 8 I would ^ahaste me to a shelter
From the stormy wind and tempest. ^a Or, *hasten my escape*
- 9 ^bDestroy, O Lord, and divide their tongue :
For I have seen violence and strife in the city. ^b Heb. *Swallow up*.
- 10 Day and night they go about it upon the walls
thereof :
Iniquity also and mischief are in the midst of it.
- 11 Wickedness is in the midst thereof :
^cOppression and guile depart not from her streets. ^c Or, *Fraud*
- 12 For it was not an enemy that reproached me ;
Then I could have borne it :
Neither was it he that hated me that did magnify
himself against me ;
Then I would have hid myself from him :
- 13 But it was thou, a man mine equal,
My companion, and my familiar friend.
- 14 We took sweet counsel together,
We walked in the house of God with the throng. ^d Or, as otherwise read, *Desolations be upon them !*
- 15 ^dLet death come suddenly upon them,

^a Heb. *Sheol*. Let them go down alive into ^a the pit :

^b Or, *their inward part* For wickedness is in their dwelling, in ^b the midst of them.

As for me, I will call upon God ; 16

And the LORD shall save me.

Evening, and morning, and at noonday, will I complain,
and moan : 17

And he shall hear my voice.

^c Or, *so that none came nigh me* He hath redeemed my soul in peace ^c from the battle
that was against me : 18

For they were many *that strove* with me.

^d Or, *afflict* God shall hear, and ^d answer them, 19

Even he that abideth of old, [Selah

The men who have no changes,

And who fear not God.

He hath put forth his hands against such as were at
peace with him : 20

He hath profaned his covenant.

His mouth was smooth as butter, 21

But his heart was war :

His words were softer than oil,

Yet were they drawn swords.

^e Heb. *that he hath given thee*. Cast ^e thy burden upon the LORD, and he shall sustain
thee : 22

He shall never suffer the righteous to be moved.

But thou, O God, shalt bring them down into the pit
of destruction : 23

Bloodthirsty and deceitful men shall not live out half
their days ;

^f That is, *The silent dove of them that are afar off* But I will trust in thee.

For the Chief Musician ; set to ^g Jonath elem rehokim ¹.

¹ Or rather, on or relating to *Jonath elem rehokim*—'The Dove

The rebellion of Absalom furnishes the subject of the psalm, the allusions of which are in striking harmony with the occurrences recorded in 2 Sam. 15-19. The betrayal of David by Ahithophel, 'his familiar friend' with whom he had 'taken sweet counsel,' may be styled the traditional explanation of the psalm. It was also the explanation adopted by Delitzsch, who wrote :

'Psalm 55 belongs, like Psalm 41, to the four years of the growth of Absalom's rebellion ; only it belongs to a somewhat later time, when Absalom's party were already so certain of their cause that they no longer required to make any secret of it. . . . In David's surroundings there are wild ongoingings that aim at his destruction. He would fain flee away from these and hide himself, like a dove with its noiseless yet persevering flight, which betakes itself to a hole in a rock from the storm or from the claws of the bird of prey . . . It is not open foes, who might have had cause, that are opposed to him, but faithless friends, among them Ahithophel the Gilonite, the scum of perfidious ingratitude.¹'

These characteristics justify the title ² given to the

of the Distant Terebinths'—apparently a commemoration of David's conflicts and distresses. The word 'moan' in verse 17 is *הָמָה* (*hāmāh*), used in Ezek. 7. 16 of the cooing (or mourning) of a dove.

¹ *Commentary on the Psalms*, Eaton's translation, vol. ii. pp. 178, 181, 182.

² The line is variously rendered according to the pointing that is adopted for the central word: *The Oxford Hebrew Lexicon* (after Olshausen, Cheyne, and others): 'The Dove of Distant Terebinths'; Delitzsch, 'The Silent Dove among the Afar-off'; Wellhausen, 'The Dove of Far Off Islands'; Perowne, 'The Silent Dove in Far-off Lands.' From each and all of these pictures we can gather impressions of the severity of David's trials at the time indicated in the psalm.

psalm by the Chief Musician. And that David's trials should have been commemorated is not unreasonable, in view of the fact that the psalm selected for the purpose affirms unwavering faith in Jehovah, as witness the concluding verses:—'Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved,' &c.

CHAPTER XV

PSALMS FOR A SEASON OF HUMILIATION

AL-TASHHETH (PSALMS 56, 57, 58, 74)

THE *Al-tashheth* psalms are four in number, and have features in common. A study of the contents affords a fair indication of the meaning of the subscript title; of which 'Destroy not' gives the plain sense. Among the early versions, the Septuagint and Vulgate render no suggestive help. The Syriac Peshito, however, which for the most part exhibits fanciful headings, unquestionably of Christian origin, follows a singular course. It ignores the title *Al-tashheth* in every case; but in an inscription over Psalm 74, which according to our arrangement of the material is related to the *Al-tashheth* title, it says: 'A *psalm* of Asaph: when David saw the angel destroying the people, and wept and said, *Let thine hand* be against me, and against my seed, and not against these innocent sheep,' &c.

A glance at the Psalm itself will show that it was intended for other times. Mount Zion was not in the hands of the enemy, as implied in verses 2 and 3, when David's sin of numbering the people was followed by divine judgement and sorrow unto repentance. Doubtless the Syriac inscription was built on the similarity of the language of the opening verse of the psalm with that of 2 Sam. 24. 17 (and 1 Chron. 21. 14 ff.): 'Lo, I have sinned, and I have done perversely; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.' All

four psalms speak of adversity in greater or less degree. It matters not what the individual occasions of writing; it seems evident from the *Al-tashheth* title that these psalms were used as Prayers of Humiliation.

PSALM 56.

A Psalm of David: Michtam: when the Philistines took him in Gath.

Be merciful unto me, O God; for man would swallow me up: 1

All the day long he fighting oppresseseth me.

¹ Or, *They that lie in wait for me* Mine enemies would swallow me up all the day long: 2

For they be many that fight proudly against me.

What time I am afraid, 3

I will put my trust in thee.

In God I will praise his word: 4

In God have I put my trust, I will not be afraid;

What can flesh do unto me?

All the day long they wrest my words: 5

All their thoughts are against me for evil.

They gather themselves together, they hide themselves, 6

They mark my steps,

¹ Or, *Inasmuch as* ^b Even as they have waited for my soul.

¹ Or, *They think to escape* ^c Shall they escape by iniquity? 7

In anger cast down the peoples, O God.

Thou tellest my wanderings: 8

Put thou my tears into thy bottle;

¹ Or, *record* Are they not in thy ^d book? 9

Then shall mine enemies turn back in the day that I call:

¹ Or, *for* This I know, ^e that God is for me.

In God will I praise *his* word: 10

In the LORD will I praise *his* word.

11 In God have I put my trust, I will not be afraid;
What can man do unto me?

12 Thy vows are upon me, O God:
I will render thank offerings unto thee.

13 For thou hast delivered my soul from death:
Hast thou not delivered my feet from falling?
That I may walk before God
In the light of ^a the living.

^a Or, *life*

For the Chief Musician; *set to Al-tashheth* ¹.

PSALM 57.

A Psalm of David: Michtam: when he fled from Saul, in the cave.

1 Be merciful unto me, O God, be merciful unto me;
For my soul taketh refuge in thee:
Yea, in the shadow of thy wings will I take refuge,
Until *these* ^b calamities be overpast.

^b Or, *wickednesses*

2 I will cry unto God Most High;
Unto God that performeth *all things* for me.

3 He shall send from heaven, and save me,
When he that would swallow me up reproacheth; [Selah]
God shall send forth his mercy and his truth.

4 My soul is among lions;
^c I lie among them that are set on fire, ^c Or, *I must lie*
Even the sons of men, whose teeth are spears and arrows,

And their tongue a sharp sword.

5 Be thou exalted, O God, above the heavens;

¹ Or rather, *Al-tashheth*, 'Destroy not,' an appeal or prayer for deliverance from danger and adversity (Exod. 32. 11-14; Deut. 9. 26).

Let thy glory be above all the earth.

They have prepared a net for my steps; 6
My soul is bowed down :
They have digged a pit before me ;
They are fallen into the midst thereof themselves.
My heart is fixed, O God, my heart is fixed : [Selah 7
I will sing, yea, I will sing praises.
Awake up, my glory ; awake, psaltery and harp : 8
I myself will awake right early.
I will give thanks unto thee, O Lord, among the
peoples : 9
I will sing praises unto thee among the nations.
For thy mercy is great unto the heavens, 10
And thy truth unto the skies.
Be thou exalted, O God, above the heavens ; 11
Let thy glory be above all the earth.

For the Chief Musician ; set to Al-tashheth¹.

PSALM 58.

A Psalm of David : Michtam.

^b Do ye indeed ^a in silence speak righteousness ? 1
Do ye ^d judge uprightly, O ye sons of men ?
Yea, in heart ye work wickedness ; 2
Ye weigh out the violence of your hands in the earth.
The wicked are estranged from the womb : 3
They go astray as soon as they be born, speaking lies.
Their poison is like the poison of a serpent : 4
They are like the deaf adder that stoppeth her ear ;

¹ Or rather, *Al-tashheth*, 'Destroy not,' an appeal or prayer for deliverance from danger and adversity (Exod. 32. 11-14 ; Deut. 9. 26).

Or, Is the
righteous-
ness ye
should
peak
unb ?
Or, as
otherwise
said, O ye
sons
of, O ye
righteous
Or, judge
prightly
the sons
men

5 Which hearkeneth not to the voice of ^a charmers, ^a Or,
Charming never so wisely. *enchanters*
6 Break their teeth, O God, in their mouth :
Break out the great teeth of the young lions, O
Lord.
7 Let them melt away as water that runneth apace :
When he aimeth his arrows, let them be as though
they were cut off.
8 *Let them be* as a snail which melteth and passeth
away :
Like the untimely birth of a woman, ^b that hath not ^b Or, like
seen the sun. *them that*
9 Before your pots can feel the thorns, *have not*
^c He shall take them away with a whirlwind, the ^c Or, *Even*
green and the burning alike. *as raw*
10 The righteous shall rejoice when he seeth the ven- *flesh, even*
geance : *so, shall*
He shall wash his feet in the blood of the wicked. *fury sweep*
11 *So that men shall say, Verily there is ^d a reward for ^d Heb. fruit*
the righteous :
Verily there is a God that judgeth in the earth.
For the Chief Musician ; set to Al-tashheth¹.

PSALM 74.

Maschil of Asaph.

1 O God, why hast thou cast us off for ever ?
Why doth thine anger smoke against the sheep of
thy pasture ?
2 Remember thy congregation, which thou hast pur-
chased of old,

¹ Or rather, *Al-tashheth*, 'Destroy not,' an appeal or prayer for deliverance from danger and adversity (Exod. 32. 11-14 ; Deut. 9. 26).

Which thou hast redeemed to be the tribe of thine inheritance;

And mount Zion, wherein thou hast dwelt.

Lift up thy feet unto the perpetual ruins, 3

^a Or, *The enemy hath wrought all evil*

^a All the evil that the enemy hath done in the sanctuary.

Thine adversaries have roared in the midst of thine assembly; 4

They have set up their ensigns for signs.

^b Or, *made themselves known*

They ^b seemed as men that lifted up 5

Axes upon a thicket of trees.

And now all the carved work thereof together 6

They break down with hatchet and hammers.

They have set thy sanctuary on fire; 7

They have profaned the dwelling place of thy name even to the ground.

They said in their heart, Let us make havoc of them altogether: 8

^c Or, *places of assembly*

They have burned up all the ^c synagogues of God in the land.

We see not our signs: 9

There is no more any prophet;

Neither is there among us any that knoweth how long.

How long, O God, shall the adversary reproach? 10

Shall the enemy blaspheme thy name for ever?

Why drawest thou back thy hand, even thy right hand? 11

Pluck it out of thy bosom and consume them.

Yet God is my King of old, 12

Working salvation in the midst of the earth.

^d Heb. *break up*.
^e Or, *sea-monsters*

Thou didst ^d divide the sea by thy strength: 13

Thou brakest the heads of the ^e dragons in the waters.

14 Thou brakest the heads of leviathan in pieces,
Thou gavest him to be meat to the people inhabiting the wilderness.

15 Thou didst cleave fountain and flood:
Thou driedst up ^a mighty rivers.

^a Or, *overflowing*

16 The day is thine, the night also is thine:
Thou hast prepared the ^b light and the sun.

^b Heb. *luminary*.

17 Thou hast set all the borders of the earth:
Thou hast made summer and winter.

18 Remember this, that the enemy ^c hath reproached, ^c Or, *hath reproached the LORD*
O LORD,

And that a foolish people have blasphemed thy name.

19 O deliver not ^d the soul of thy turtledove unto the ^d Or, *thy turtledove unto the greedy multitude*
wild beast:

Forget not the ^e life of thy poor for ever.

^e Or, *multitude*

20 Have respect unto the covenant:

For the dark places of the ^f earth are full of the ^f Or, *land*
habitations of violence.

21 O let not the oppressed return ashamed:
Let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause:
Remember how the foolish man reproacheth thee all the day.

23 Forget not the voice of thine adversaries:

The tumult of those that rise up against thee ^g as- ^g Or, *which ascendeth*
cendeth continually.

For the Chief Musician; *set to Al-tashheth*¹.

But why 'Destroy not'? Surely there could be no

¹ Or rather, *Al-tashheth*, 'Destroy not,' an appeal or prayer for deliverance from danger and adversity (Exod. 32. 11-14; Deut. 9. 26).

prayer more becoming a people whose God was Jehovah, in days of judgement and tribulation. They had been taught that they were the heritage of the Lord, who would nevertheless chastise them for iniquity and transgression. In days of visitation, therefore, how could they help invoking the Divine mercy, in some such words as *Al-tashheth*—‘Destroy not!’? In the early days of the nation, when Aaron made a golden calf and the people worshipped it, was not Jehovah’s anger turned away by the prayer of Moses? And had not that all-prevailing prayer come down in the words of the great lawgiver himself: ‘O Lord God, DESTROY NOT (*Al-tashheth*) thy people and thine inheritance,’ &c.? How could such a petition, as a consequence of which ‘the Lord repented him of the evil which he thought to do unto his people,’ pass out of mind¹?

Again, could Israel forget the days of David, when pestilence raged over the land, and swept away seventy thousand? The king confessed his sin in numbering the people, and besought Jehovah to stay the hand of judgement. Do we not read that then, ‘when the angel stretched out his hand toward Jerusalem to destroy it, the Lord repented him of the evil, and said to the angel that destroyed the people, It is enough; now stay thine hand’? As the verbal forms here are from the same root, *חשׁב*, it would appear that the prayer of David was like unto that of Moses before him. And the result was the same in each case: ‘Jehovah repented him of the evil’ (Deut. 9. 26; 2 Sam. 24. 16). Neither could Israel forget the great promise by Moses: ‘When thou art in tribulation . . . thou shalt return to the Lord thy God . . . he will not fail thee, NEITHER

¹ Exod. 32. 11–14; Deut. 9. 26.

DESTROY THEE, nor forget the covenant,’ &c. (Deut. 4. 30, 31).

In the psalms classed *Al-tashheth*, a nation, and not an individual, implores Divine clemency. The hand of judgement is again upon Israel, and the God who has often delivered is approached with prayers of ‘Be merciful’ (Pss. 56. 1, 57. 1), ‘deliver from enemies’ (Ps. 59. 1), ‘remember thy congregation which thou hast purchased of old’ (Ps. 74. 2). Jehovah is asked to ‘have respect unto the covenant’—the covenant which, in an earlier time, He said HE WOULD NOT FORGET (Ps. 74. 20; Deut. 4. 31). In other words, the note of prayer was, ‘DESTROY NOT thine inheritance, O Lord!’¹.

The judgements of God and the warnings of the prophets sometimes brought Israel face to face with destruction. In a memorable passage, Jeremiah wrote: ‘Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight, and let them go forth . . . For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall turn aside to ask of thy welfare? Thou hast rejected me saith the Lord, thou art gone backward: therefore have

¹ We have passed by the general explanation of *Al-tashheth* as ‘possibly the title of a vintage song,’ to which the psalms were set! The reason given for this suggestion is that, in substance, the words appear in Isa. 65. 8. It is not, however, by any means clear that a song is there quoted; and nothing can be adduced to show that the psalms of sadness and sorrow classed as *Al-tashheth* were sung to melodies of such a type as is assumed by the explanation referred to. The incidents in the life of Moses and David give an explanation of the title which cannot but be regarded as appropriate, and moreover seems to be adequate on distinctly religious grounds.

I stretched out my hand against thee, and destroyed thee ; I am weary with repenting ' (Jer. 15. 1, 5, 6).

In presence of such denunciations, in times when sorrow and suffering for sin came upon the people, how should the Chief Musician class the psalms in which Israel mourned their calamities and prayed for the turning away of judgement ? There was, indeed, no Moses or Samuel to 'stand before Jehovah' ; but the God of the fathers was Israel's Lord, and to Him they presented their *Al-tashheth* ('Destroy not !') prayers in the words of men who had found favour with Jehovah. The common desire was expressed in the prevailing plea of Moses—'Destroy not !' The words of the petitions were taken from the psalms of David, the sweet psalmist of Israel, and the writings of Asaph, the leader of Temple song.

CHAPTER XVI

PSALMS FOR SPECIAL CHOIRS

ALAMOTH—SHEMINITH—JEDUTHUN

THERE can be no doubt that there were male and female choirs, in a distinctive sense, in the Temple service. The provisions in the time of Solomon find their counterpart in those that were made after the return from Babylon. Apart altogether from such arrangements as resulted from the division of the Levites into orders, some of them for leading the praise of the people ; and apart also from the distinction between instrumental music and ordinary singing, there were choirs that were specifically female as well as such as were properly called male. The psalm titles refer to these, as well as witness to the place occupied by stringed instruments in divine worship.

THE FEMALE CHOIR : ALAMOTH (PSALM 45).

It would appear that Miriam and Deborah had their successors in many generations. In Ps. 68—a psalm recalling the jubilations of the people in years of God's mighty working for Israel—there is clear recognition of the way in which each sex had its proper part :

They have seen thy goings, O God,
Even the goings of my God, my King, into the sanctuary.

The singers went before, the minstrels followed after,

In the midst of the damsels playing with timbrels.

(Ps. 68. 24, 25¹ ; and cp. Ps. 148. 12.)

¹ Singers lead the procession, after them players upon lyres

The Chronicler's account of Solomon's Temple and its services gives a prominent place to song and music—2 Chron. 5. 12, 13; 20. 28; 29. 25, 26; 35. 15. Coming to the 'Return,' it will be noted that Ezra mentions two hundred singing men and singing women among those who came back to Jerusalem; and we know no reason why the statement should not be received in its unvarnished simplicity (Ezra 2. 65). In social life the voices of women were heard as well as those of men, in times of joy no less than in times of sorrow (2 Sam. 19. 35; 2 Chron. 35. 25). They were also heard in the Temple service, if the mark, 'To the Chief Musician—Maidens,' conveys any meaning as following Ps. 45. Can there be any question as to the propriety of this selection for female voices?

PSALM 45.

A Psalm of the sons of Korah. Maschil. A Song of loves.

My heart overfloweth with a goodly matter : 1

^aOr, *I speak*; ^aI speak the things which I have made touching the king :
my work is for a king

My tongue is the pen of a ready writer.

Thou art fairer than the children of men ; 2

^bOr, *upon* Grace is poured ^binto thy lips :

Therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O mighty one, 3

Thy glory and thy majesty.

And in thy majesty ride on prosperously, 4

^cOr, *in* ^cBecause of truth and meekness *and* righteousness :
behalf of

and harps, and on both sides maidens with timbrels—a retrospective allusion to the song by the Sea, which Miriam and the women of Israel sang to the accompaniment of timbrels. Delitzsch, *Commentary on the Psalms* (vol. ii. p. 304).

And ^athy right hand shall teach thee terrible things. ^aOr, *let thy right hand teach*

5 Thine arrows are sharp ;

The peoples fall under thee ;

They are in the heart of the king's enemies.

6 ^bThy throne, O God, is for ever and ever :

A sceptre of equity is the sceptre of thy kingdom.

^bOr, *Thy throne is the throne of God &c.*

7 Thou hast loved righteousness, and hated wickedness :

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

8 All thy garments *smell of* myrrh, and aloes, and cassia ;

Out of ivory palaces stringed instruments have made thee glad.

9 Kings' daughters are among thy honourable women :
At thy right hand doth stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear ;

Forget also thine own people, and thy father's house ;

11 So shall the king desire thy beauty ;

For he is thy Lord ; and worship thou him.

12 And the daughter of Tyre *shall be there with* a gift ;

Even the rich among the people shall intreat thy favour.

13 The king's daughter ^cwithin the palace is all ^cOr, *in the inner part of the palace*
glorious :

Her clothing is inwrought with gold.

14 She shall be led unto the king ^din brodered work : ^dOr, *upon*

The virgins her companions that follow her
Shall be brought unto thee.

15 With gladness and rejoicing shall they be led :

They shall enter into the king's palace.

Instead of thy fathers shall be thy children, 16
Whom thou shalt make princes in all the earth.

I will make thy name to be remembered in all genera-
tions : 17

Therefore shall the peoples give thee thanks for ever
and ever.

For the Chief Musician ; a *Psalm* of the sons of Korah ;
set to *Alamoth*¹.

'A song of loves'—a nuptial ode—every line of this psalm is characterized by delicacy and grace. The special justification of the title is found in verses 9 to 15 ; but from first to last the psalm is out of the question for male voices. The words are largely about females, and by females they could well be sung—moreover, be sung best. The women's choir in the Temple precincts would appear to have been the special charge of skilled leaders, whose names have come down to us in 1 Chron. 15. 20. Those placed over the damsels (*Alamoth*) had psalteries, as distinguished from those over the *Sheminith* choir (of which presently), who had harps. The word *Alamoth* is simple and commonplace ; and, seeing that its plain meaning makes good sense, we should not be justified in looking afield for a technical signification².

ALAMOTH.

GESENIUS : '*al-Alamoth* : to (the voice of) young women, either literally or of soprano or falsetto of boys (*Heb. Lex.* s.v., Oxford edition).

¹ Or rather, on or relating to *Alamoth*, 'Maidens' (as a choir).

² That לַי (*al*) should precede *Alamoth* presents no difficulty. In each and every case in the psalm titles, this particle may be rendered 'on' or 'relating to'—sometimes as to a season, at other times as to a subject, and at other times as to a choir. See note on p. 36.

DELITZSCH : We approve of Perret-Gentil's *chant avec voix de femmes*, and still more of Armand de Mestral's *en soprano* (*Commentary*, vol. ii. p. 109).

KIRKPATRICK : The term appears to mean *in the manner of maidens*, or, *for maidens' voices* : *soprano* (*Psalms* : Cambridge Bible, p. xxv).

FÜRST : A musical choir, dwelling perhaps in עֲלֵמֹת, over whom was placed a מְנַחֵם (director) (*Heb. Lex.* s.v., Davidson's edition).

WELLHAUSEN : With Elamite instruments (*Polychrome Bible* : *Psalms*, p. 46).

A failure to see the relation of the musical line to its *proper* psalm sufficiently explains the confusion that has prevailed regarding the use of עֲלֵמֹת (*Alamoth*). Finding no echo or response in Ps. 46, expositors felt driven to seek a definition along abstract lines. Being thrown off the scent by the misplacement of which we have spoken so frequently, they have given ample rein to the faculty of conjecture, with confusing results. Among other suggestions advanced is one that would bring the *Muth-labben* psalm (9 in ordinary editions) into association with this, because of manuscript variations consequent upon the nature and intention of the line being unrecognized by copyists. Still others have argued for Ps. 49 being of the same class because of the concluding words of its predecessor ('*al-muth* = 'unto death') having been pointed in different ways by the Massoretes, so as to yield divergent significations. The unfortunate misplacement of the musical line throughout the Psalter is answerable for these and other adventurous speculations.

A minute examination of all the titles makes it evident that Ps. 45 is the only one that can properly bear the *Alamoth* mark. If, at length, we are satisfied that the musical titles bear some relation to the sub-

stance of the psalms to which they are affixed, then by reading with care the two just specified, we shall speedily arrive at a definite conclusion, denying them a suitability for the Female Choir. Further, when Dr. Paul Haupt (in the *Polychrome Bible: Psalms*) makes Ps. 48 to end with lost words, thus, 'He will guide []' in order to place over Ps. 49 the notice, 'With Elamite instruments,' he robs one psalm and does not enrich its successor. As, moreover, the musical titles, without a single exception, are introduced by the formula *למנצח*, we are assuredly not justified in assuming the propriety of a *reverse order of words*, as Dr. Haupt has done, by treating as a title the phrase *על-מנצח*, at the end of Ps. 48.

THE MALE CHOIR: SHEMINITH (PSALMS 5, 11).

Next comes the Male Choir, designated by a word which undoubtedly gives difficulty. As to *הַשְּׁמִינִית*, taken simply, it means 'the eighth.' If we had only the occurrences in the psalm titles, we might feel compelled to adopt the explanation, 'the octave, or the bass part in singing,' although there seems to be no adequate grounds on which to conclude that music in the Israelitish sense knew anything of the standard implied. It is impossible, however, to ignore the occurrence of the word in 1 Chron. 15. 21, where it is used in contradistinction to the word *עַלְמֹת* (Maidens). Two facts are there brought before us: (1) certain skilled men were appointed 'with psalteries, over maidens'; and (2) certain other skilled men were appointed 'with harps, over the *Sheminith*.' If the maidens are spoken of in one clause, should we not expect the males to be

specified *per contra*? Whatever 'the eighth' may mean, it would seem to describe the Male Choir.

Sheminith may point in one of several directions. A *time* might be intended; but the passage in 1 Chron. 15 is against that. A *place* might be intended; but here again the way is barred. A *class* seems the inevitable intention; and such a signification is agreeable to the psalm titles as well as to the decisive passage in 1 Chron. 15. In Ps. 68. 25 (26), we have the *שָׁרִים*, male singers, and the *עַלְמֹת*, maidens; here in 1 Chron. 15, we seem to have the same classes again, with the masculine character presented under another aspect. With fanciful explanations, Talmudical writers have found in 'the eighth' a reference to the rite of circumcision¹. The circumcised are, of course, the males; and in 1 Chron. 15. 21, it is affirmed that they are 'to lead,' to have pre-eminence, which is precisely what we should suppose in view of the peculiar privileges of the males in Israel.

The word was obviously a puzzle to the early translators. In the Psalms, the Septuagint renders it literally, 'the eighth'; in 1 Chron. 15, it does less—both *Alamoth* and *Sheminith* are transferred thus: *ἀλαιμῶθ* and *ἀμασενίθ*. Some have interpreted *Sheminith* as meaning an instrument of eight strings; others as meaning 'on the octave,' or to be sung by the bass voice. Regarding these explanations, it is sufficient to say that they are mere guesses; we never meet with such an instrument anywhere else, and we have no information whatever as to such a musical standard as is implied in 'the octave'².

¹ *Jewish Encyclopaedia*, art. Circumcision.

² Sir John Stainer, it may be remarked, writes on this

Both the contrast suggested by the passage under notice (1 Chron. 15. 20, 21), and similar statements elsewhere (2 Chron. 35. 25; Ezra 2. 65; Neh. 7. 67), support our view that, whatever *Sheminith* may specify in its quality of *eighth*, it stands for Male Choir in its practical intention. If the circumcision, or consecration mark is alluded to, then we have an admirable counterpart of *Alamoith*, the two words being singularly free from naturalism. In that case, moreover, the choir would be confined to descendants of Abraham in the line of Isaac¹, their eligibility being also based on an act of piety of supreme importance in Israel.

Possibly, however, the Male Choir may have been described as *Sheminith* on other grounds. We remember that some of the most solemn seasons of worship in Israel were on the *eighth* day (Lev. 23. 36; Num. 29. 35; Neh. 8. 18). The 'solemn assembly' עֲצֻרָה of the Feast of Tabernacles may have been typical, and thus have given name and character to a particular choir. In that case, *the eighth* would imply association with special solemnities². Certain point: 'Although it is true that the *octave* is not only one of the best known intervals in music, as being the distance between the singing pitch of men and women, but also the most important naturally, being produced by the simplest ratio of vibrations 1: 2; yet the name *octave* could only be given to it by those who possessed a scale in which eight steps led from a note to its octave. Such a sound-ladder is of comparatively modern origin' ('Music of the Bible,' in *The Bible Educator*, vol. i. p. 298).

¹ Thus the children of Ishmael, or the Edomites, and others who, though circumcised, submitted to the ordinance on any other than the *eighth* day, were excluded.

² How this comes about, seeing that the word is feminine, is no less a difficulty with us than with expositors who have

it is that the *Sheminith* psalms have features agreeable to this view.

PSALM 5.

A Psalm of David.

- 1 Give ear to my words, O LORD,
Consider my meditation.
- 2 Hearken unto the voice of my cry, my King, and my
God :
For unto thee do I pray.
- 3 O LORD, in the morning shalt thou hear my voice ;
In the morning will I order *my prayer* unto thee,
and will keep watch.
- 4 For thou art not a God that hath pleasure in wicked-
ness :
* Evil shall not sojourn with thee.
- 5 ^b The arrogant shall not stand in thy sight :
Thou hatest all workers of iniquity.
- 6 Thou shalt destroy them that speak lies :
The LORD abhorreth the bloodthirsty and deceitful
man.
- 7 But as for me, in the multitude of thy lovingkindness
will I come into thy house :
In thy fear will I worship toward thy holy temple.
- 8 Lead me, O LORD, in thy righteousness because of
* mine enemies ;
Make thy way plain before my face.

^a Or, *The
evil man*
^b Or, *Fools*

^a Or, *them
that lie in
wait for me*

explained it as an eight-stringed *harp* or *lyre*, in each case relating it to substantives that are of the masculine gender ! The word to be *understood* seems for the present to elude capture. *Sheminith* cannot represent a musical instrument, for in 1 Chron. 15. 21 we read that harps were put *over it*—which is comprehensible if a choir is in question.

- ^a Or, *steadfastness*
^b Or, *a yawning gulf*
^c Or, *make smooth their tongue*
^d Or, *from their counsels*
- For there is no ^a faithfulness in their mouth ; 9
 Their inward part is ^b very wickedness :
 Their throat is an open sepulchre ;
 They ^c flatter with their tongue.
 Hold them guilty, O God ; 10
 Let them fall ^d by their own counsels :
 Thrust them out in the multitude of their transgressions ;
 For they have rebelled against thee.
- ^e Or, *So shall all those who rejoice, they shall ever shout... and thou shalt defend them: they also... shall be joyful in thee*
- ^a But let all those that put their trust in thee rejoice, 11
 Let them ever shout for joy, because thou defendest them :
 Let them also that love thy name be joyful in thee.
 For thou wilt bless the righteous ; 12
 O LORD, thou wilt compass him with favour as with a shield.

For the Chief Musician ; on stringed instruments,
 set to ^f the Sheminith ¹.

PSALM II.

A Psalm of David.

- ^g Or, *ye birds*
- In the LORD put I my trust : 1
 How say ye to my soul,
 Flee ^g as a bird to your mountain ?
 For, lo, the wicked bend the bow, 2
 They make ready their arrow upon the string,
 That they may shoot in darkness at the upright in heart.
- ^h Or, *For the indignations of the destroyed; it hath righteous might*
- If the foundations be destroyed, 3
 What can the righteous do ?
- ¹ Or rather, on stringed instruments, relating to the *Sheminith*, or Male Choir.

- 4 The LORD is in his holy temple,
 The LORD, his throne is in heaven ;
 His eyes behold, his eyelids try, the children of men.
- 5 The LORD trieth the righteous :
 But the wicked and him that loveth violence his soul hateth.
- 6 Upon the wicked he shall rain snares ;
 Fire and brimstone and burning wind shall be the portion of their cup.
- 7 For the LORD is righteous ; he loveth ^a righteousness : ^b Or, *righteous deeds*
 The upright shall behold his face.
- For the Chief Musician ; set to ^c the Sheminith ¹. ^b Or, *His countenance doth behold the upright*
^c Or, *the eighth*

These psalms for the Male Choir, though not so distinctive as that assigned to 'Maidens,' bear the requisite marks of judicious selection on the part of the precentor. Points of gender are not to be pressed as features ; the Male Choir represented all Israel, and the common note is that of worship in the immediate presence of Jehovah. The Temple is mentioned in both psalms. The words 'In thy fear will I worship toward thy holy temple' (Ps. 5. 7) forcibly remind one of 1 Kings 8. 30, 33, 38 (also 2 Chron. 6. 29). Moreover, the former psalm seems to be for morning prayer (verse 3), the latter for evening worship (verse 2).

Whatever our difficulties may be in understanding the word *Sheminith*, there can be little doubt of the actual application of the term. The passage in 1 Chron. 15 seems to decide that matter. The extent to which lexicographers and expositors have speculated on the term is shown by the following excerpts :

¹ Or rather, relating to the *Sheminith*, or Male Choir.

SHEMINITH.

GESENIUS: *The eighth*, the octave, a technical musical term of which the significance is doubtful; opposed to '*al Alamoith*', which is equally obscure (*Heb. Lex. s. v.*, Robinson's edition). The Oxford edition has not yet reached this word. Buhl's German edition (1899): Perhaps a deeper octave.

DELITZSCH: The bass . . . the lower octave (*Commentary on the Psalms*, vol. i. p. 168).

FURST: The eighth; the eighth division (*Heb. Lex. s. v.*).

KIRKPATRICK: Probably denotes that the setting was to be an octave lower, or on the lower octave—*tenor* or *bass* (*The Psalms*: Cambridge Bible, p. xxv).

WELLHAUSEN: Probably the number of the mode or key is here indicated (*Polychrome Bible: Psalms*, p. 165).

From the above it will be seen that we set aside no consensus of opinion. The obvious meaning of *Alamoith*, when connected with Ps. 45, as in this edition, shows the way out of a difficulty which expositors have long laboured to surmount. The occurrence of *Sheminith*, in obvious contradistinction to *Alamoith*, leaves nothing to be desired excepting an *explanation* of 'the eighth.' Possibly one or other of the various abstract terms for Praise, Thanksgiving, or Service may have imposed a feminine name upon the choir.

PRAISE AND CONFESSION CHOIR: JEDUTHUN

(PSALMS 38, 61, 76).

There seems to have been a third choir, especially designed for thanksgiving and praising God—the choir of Jeduthun. In 1 Chron. 15. 16–22 we read that David requested the Levites to appoint choirs and orchestras, with the result that duties were imposed upon Asaph, Heman and Ethan. In further arrangements, for

leading purposes, certain men were given psalteries (for the Maidens' Choir) and others harps (for the Male Choir). When next these musical organizers are met with, Ethan is named Jeduthun (16. 41); and a little later we read of them in another light—as musical households or guilds, to 'prophecy with harps, with psalteries, and with cymbals' (25. 1).

We have already met with David making it the chief work of Asaph and his brethren to give thanks unto the Lord (16. 7). Now we read that they prophesied 'according to the order of the king' (25. 2, 6. See also Ezra 3. 10). All the choirs were for the service of God; but of Jeduthun's it is specifically recorded that it was to prophesy 'IN GIVING THANKS AND PRAISING THE LORD' (25. 3). Others, of course, would do the same; but, none the less, this appears to have been the part of Jeduthun's choir along lines of its own; and, if we would know why this name of the former Ethan persisted in Temple history, it may be found in the duty of the choir, for יְדֻתָּן (Jeduthun) הודוּת (hōdōth) 'give thanks'; both come from יָדָה (yāddh) to give thanks, confess, praise. And the Jeduthun psalms are in this note:

PSALM 38.

A Psalm of David, * to bring to remembrance.

* Or, to make memorial

1 O LORD, rebuke me not in thy wrath:
Neither chasten me in thy hot displeasure.

2 For thine arrows ^b stick fast in me,
And thy hand ^b presseth me sore.

^b Heb. lighted on me.

3 There is no soundness in my flesh because of thine indignation;

Neither is there any ^c health in my bones because of ^c Or, res.
my sin.

118 PSALMS FOR SPECIAL CHOIRS

For mine iniquities are gone over mine head : 4
 As an heavy burden they are too heavy for me.
 My wounds stink and are corrupt, 5
 Because of my foolishness.
 Heb. *hent.* I am ^a pained and bowed down greatly ; 6
 I go mourning all the day long.
 For my loins are filled with burning ; 7
 And there is no soundness in my flesh.
 I am faint and sore bruised : 8
 I have roared by reason of the disquietness of my
 heart.
 LORD, all my desire is before thee ; 9
 And my groaning is not hid from thee.
 My heart throbberh, my strength faileth me : 10
 As for the light of mine eyes, it also is gone from me.
 My lovers and my friends stand aloof from my
 plague ; 11
 And my kinsmen stand afar off.
 They also that seek after my life lay snares *for me* ; 12
 And they that seek my hurt speak mischievous things,
 And imagine deceits all the day long.
 But I, as a deaf man, hear not ; 13
 And I am as a dumb man that openeth not his mouth.
 Yea, I am as a man that heareth not, 14
 Or, *guments* And in whose mouth are no ^b reproofs.
 For in thee, O LORD, do I hope : 15
 Thou wilt answer, O LORD my God.
 For I said, Lest they rejoice over me : 16
 When my foot slippeth, they magnify themselves
 against me.
 For I am ready to halt, 17
 And my sorrow is continually before me.
 For I will declare mine iniquity ; 18

PSALMS FOR SPECIAL CHOIRS 119

I will be sorry for my sin.
 19 But mine enemies are lively, *and* are strong :
 And they that hate me ^a wrongfully are multiplied, ^a Heb. *falsely.*
 20 They also that render evil for good
 Are adversaries unto me, because I follow the thing
 that is good.
 21 Forsake me not, O LORD :
 O my God, be not far from me.
 22 Make haste to help me,
 O Lord my salvation.

For the Chief Musician, for Jeduthun ¹.

This is emphatically a psalm of confession (3-8, 18). The Lord is the psalmist's hope and desire (9, 15, 21, 22). The heading, 'to bring to remembrance,' may mean more than at first appears. It is a personal heart-searching ; it is also an appeal to Jehovah. The word thus rendered (לִזְכֹּר) represents an act of worship ; in 1 Chron. 16. 4 we read that certain Levites appointed by David were to 'celebrate [same word] and to thank and praise Jehovah.' In such an act as this, man recalls his sin and weakness, and takes hold of God's holiness and power.

PSALM 61.

A Psalm of David.

1 Hear my cry, O God ;
 Attend unto my prayer.
 2 From the end of the earth will I call unto thee,
 when my heart ^b is overwhelmed :
 Lead me to ^c the rock that is higher than I.

^b Or, *fainteth*
^c Or, *a rock that is too high for me*

¹ The *lamed* (ל) of possession comes before the name. Jeduthun is presumably the master of the choir. In the other psalms of this class the usual preposition, לְ, relating to, is employed.

- For thou hast been a refuge for me, 3
 A strong tower from the enemy.
^{1 Heb. tent.} I will dwell in thy ^a tabernacle for ever : 4
 I will take refuge in the covert of thy wings. [Selah
 For thou, O God, hast heard my vows : 5
^{b Or, given in heritage unto those &c.} Thou hast ^b given *me* the heritage of those that fear thy name.
 Thou wilt prolong the king's life : 6
 His years shall be as many generations.
 He shall abide before God for ever : 7
 O prepare lovingkindness and truth, that they may preserve him.
 So will I sing praise unto thy name for ever, 8
 That I may daily perform my vows.

For the Chief Musician ; after the manner of Jeduthun ¹.

PSALM 76.

A Psalm of Asaph, a Song.

- In Judah is God known : 1
 His name is great in Israel.
^{Or, covert} In Salem also is his ^a tabernacle, 2
^{Or, lair} And his ^d dwelling place in Zion.
^{Or, fiery} There he brake the ^e arrows of the bow ; 3
^{Or, light-ings} The shield, and the sword, and the battle. [Selah
^{Or, more an} Glorious art thou *and* excellent, ^f from the mountains of prey. 4
 The stouthearted are spoiled, they have slept their sleep ; 5
 And none of the men of might have found their hands.
 At thy rebuke, O God of Jacob, 6
 Both chariot and horse are cast into a dead sleep.

¹ Or rather, relating to Jeduthun (as a choir).

- 7 Thou, even thou, art to be feared :
 And who may stand in thy sight when once thou art angry ?
 8 Thou didst cause sentence to be heard from heaven ;
 The earth feared, and was still,
 9 When God arose to judgement,
 To save all the meek of the earth. [Selah
 10 Surely the wrath of man shall praise thee :
 The residue of wrath shalt thou ^a gird upon thee. ^{a Or, restrain}
 11 Vow, and pay unto the LORD your God :
 Let all that be round about him bring presents unto him that ought to be feared.
 12 He shall cut off the spirit of princes :
 He is terrible to the kings of the earth.

For the Chief Musician ; after the manner of Jeduthun ¹.

There are common elements in these psalms ; in the former, note 'Thou hast heard my vows' (5), and 'That I may daily perform my vows' (8). In the latter, note 'Vow, and pay unto the Lord your God : Let all that be round about him bring presents unto him that ought to be feared' (11). Confession of sin ; reparation for wrong ; with a firm reliance upon God : these are harmonious notes. See how praise comes in (61. 8 ; 76. 1-4).

In an earlier chapter ² we called attention to the confused condition of the title material over Psalm 88 in ordinary editions, that psalm being apparently set forth as by the sons of Korah as well as by Heman the Ezrahite. A like confusion has been detected by some in connexion with the Jeduthun psalms ; in consequence of which such expositors have readily assumed that

¹ Or rather, relating to Jeduthun (as a choir).

² See p. 13.

literary consistency was an unknown sense among Hebrew writers and editors. The criticism has been stated briefly as follows: 'Two of the Jeduthun psalms are also ascribed to David, and the third to Asaph.' Those who have followed the contention of these pages, will be prepared to allow that the confusion cannot be placed to the account of the psalm writers or of the Chief Musician. Once more we see reason to deplore the misplacement whereby the subscript and superscript lines were so combined as to rob each of its distinctive purpose, and effectually to cover from view every sign of the earliest classification and appropriation of certain psalms for special occasions in the Temple worship.

CHAPTER XVII

OTHER MUSICAL TITLES

NEHILOTH (PSALM 4).

SETTING out with an impression that the psalm titles must in a large degree relate to musical terms, expositors have followed one another in explaining נְחִילֹת as meaning 'flutes.' Although on the face of it the word suggests 'inheritance,' and although the Septuagint and other early Greek versions point indubitably in that direction, the word has been associated with נָלַל (*halal*) 'to perforate,' hence flutes or pipes, and has been explained as a virtual synonym of נָלַל (*halil*). By way of justification, the fact is emphasized that flutes or reeds were in use in the Temple service; and Isa. 30. 29, 1 Sam. 10. 5, and 1 Kings 1. 40, have been quoted in proof. In all these cases, however, we meet with נָלַל; and there is nothing to prove that the title *Nehiloth* is in any way related to that word, or to any other having the meaning of 'flute.'

If not the name of a musical instrument, may not *Nehiloth* mean a tune or melody? So far, we have found no instance of a tune or melody, or a catchword, or some popular song, being essential to a rational view of the psalm titles; and there is no obvious reason why we should assume such in this case. But we have consistently compared the titles with the preceding, as distinguished from the succeeding, psalms; and that has made all the difference in affording clues as to the meaning of the musical lines. Let us note, then, the

renderings of *Nehiloth* in the early versions : Septuagint, 'Her that inherits' ; Aquila, 'Divisions of inheritance' ; Symmachus, 'Allotments.' The Old Latin and Vulgate versions are similar.

Our first inference from these renderings is, that in early times, before the Sopherim and Massoretes did their work on the Hebrew text, the title word was composed of four consonants, namely נחל. These were understood to stand for a word which was afterwards written full with points, as follows : נחלית (n'hālōth) 'inheritances.' Hence the renderings in the early versions, as just quoted. Jewish tradition, however, in succeeding centuries, conceived the idea of a musical instrument being implied, and the word was accordingly pointed by the Massoretes in a way which made it possible, as already shown, to collate it with another word meaning 'flute.' We are under no obligation to follow a reading having such an origin—a reading which only gives us a puzzle of a word after all. The old versions indicate a better way, and suggest that, at periodical or stated times in public worship, the Daughter of Zion praised God in a definite manner for the inheritance which He had caused them to possess—in fact, for the inheritances of the tribes as a whole (Num. 26. 53-56 ; 33. 54 ; 36. 2 ; Joshua 11. 23 ; 14. 1, 2).

The significance of the holding of the land by the tribes is stated in forcible terms by Keil :

'The way and manner in which Israel received the land of Canaan in possession, corresponds to its calling to be God's people. Though Israel had become master of the land by force of arms, it was not their own might, but the arm of the Lord which had wonderfully helped them and smitten the Canaanites, to

fulfil the promise given to the fathers—Jehovah's hand, which had extirpated the Canaanites and planted Israel (Ps. 44. 3 f.). To this corresponded the division of the land by lot to the tribes of Israel, and the right of property attached to possession . . . The land was and remained the property of Jehovah, the Covenant God, in which the Israelites dwelt with Him as strangers and sojourners (Lev. 25. 23), lived on the produce of its soil, and enjoyed its products and fruits¹.

In these circumstances, it was quite to be expected that Israel would, on fitting occasions, avouch itself the people of God in some such terms as these—

PSALM 4.

A Psalm of David.

- 1 Answer me when I call, O God of my righteousness ;
Thou hast set me at large *when I was* in distress :
* Have mercy upon me, and hear my prayer. ^{a Or, Be gracious unto me}
- 2 O ye sons of men, how long shall my glory be turned
into dishonour ?
How long will ye love vanity, and seek after falsehood ? [Selah]
- 3 But know that the LORD hath set apart ^{b Or one that he} him that is
godly for himself : ^{favoured}
The LORD will hear when I call unto him.
- 4 ^{c Or, Be ye} Stand in awe, and sin not : ^{angry}
Commune with your own heart upon your bed, and
be still. [Selah]
- 5 Offer the sacrifices of righteousness,
And put your trust in the LORD.
- 6 Many there be that say, Who will shew us *any* good?

¹ *Biblical Archaeology*, vol. ii. p. 304.

LORD, lift thou up the light of thy countenance upon us.

Thou hast put gladness in my heart, 7
More than *they have* when their corn and their wine
are increased.

In peace will I both lay me down and sleep : 8
For thou, LORD, ^a alone makest me dwell in safety.

For the Chief Musician ; with the ^b Nehiloth ¹.

Or, in
litude
Or, wind
instruments

Whether this psalm was sung frequently or not, we do not know. It was, anyway, a timely reminder of some of the deeper truths involved in Jehovah's solicitude for His people. That Israel was Jehovah's portion was by no means new teaching ; the tribes had been trained to live in the consciousness of that great conviction. What possession could be compared with the condition of mind expressed by the heart-gladness induced by the smile of Jehovah (6, 7) ? The joys of harvest were not to be mentioned in comparison. With these conceptions and assurances the soul may rest in perfect peace.

From first to last the psalm is a suitable commemoration of Israel's perpetual obligation to God for the

¹ Or rather, For the *Nehiloth* (for *N'hālōth*), Inheritances (as a commemoration). Again the particle *על* makes way for *על*, which is quite suitable for the sense given, but would not so well apply to a musical instrument. As a fact, in the two cases in which *with* is understood before the word *חליל* (flute or pipe), in 1 Kings 1. 40 and Isa. 30. 29, the particle used is *ב*, which we shall presently show is employed in most of the cases in which a musical instrument is beyond question spoken of in the psalm titles. Thence we infer that, if in this case a musical instrument were intended, we should have had the preposition *ב*.

inheritance into which the tribes had come. And its concluding verse, 'I will lay me down in peace,' would suggest that it was sung every night ¹.

NEGINOTH (PSALMS 3, 5, 53, 54, 60, 66, 75).

The word *Neginoth* is the one undoubted reference to musical instruments in the psalm titles. It occurs seven times : Pss. 3, 5, 53, 54, 60 ², 66, and 75 (also in Hab. 3. 19). In every case the Chief Musician note precedes, and the meaning is 'with stringed instruments.' In every case also, except Ps. 60, the 'with' is expressed by the prefix *ב* ; in the exceptional case, *על* is used, suggesting that (recognizing the singular form of the substantive) we should understand the notice as relating to 'a stringed instrument choir,' as in the case of the other choirs, which follow after *על*.

The presence of this note, 'with stringed instruments,' raises interesting questions. If we understand the subscript lines of Pss. 5, 11, and 46 in the light of 1 Chron. 15. 20, 21, we shall conclude that they at least were performed 'with stringed instruments' ;

¹ The celebration of God's goodness in the matter of the fatherland, might either recall the original settlement or any reinstatement in the inheritance. The word *נחל* (to inherit) with its derivatives, would serve both purposes. Other familiar Hebrew words suitable either for a first act or its repetition—with the sense of *again* being understood and not expressed—are *מלא* to fill, or replenish ; *בנה* to build, or rebuild ; *חיה* to live, or revive.

² In this case it stands as *נגינת*, apparently the construct form of the singular substantive. In some MSS., however, it stands as the plural *Neginoth*, written defectively ; while in others it is fully written as a plural. So also was it read by the Septuagint, other early versions following.

the Chronicler speaks of the psalteries and harps. Doubtless, the same is true of many of the psalms; it was the work of the Chief Musician to attend to these arrangements, and the intimation that the psalms had been included in his repertory should be a guarantee that the psalteries and harps and other 'instruments of music' came in somewhere.

May not 'with stringed instruments' have implied something definite as to the time of day when particular psalms were rendered? May not the expression have specified the piece, say, as for *morning* worship, or for the *opening* exercises of divine service? It is assuredly remarkable that of the two *Sheminith* psalms, only the former (5) is 'with stringed instruments'; and that is evidently for morning worship (see verse 3). The same observation applies to Ps. 3 (see verse 5); and of none of the *Neginoth* psalms can it be said that they are obviously unsuitable for the opening exercises of daily service. Whatever instrumental music there was, it served (in the words of Edersheim¹) 'only to accompany and sustain the song.' Therefore, as the stringed instruments would not be used by themselves, but in connexion with choirs, it would seem almost certain that some practical intention lies behind the simple classification 'with stringed instruments.' And that only one of the *Sheminith* (or Male Choir) psalms is so described (and that for morning worship in particular), may help in some measure to an appreciation of the intention.

Some impressions have come down to us of the glorious harmonies of the Temple service, both in

¹ *The Temple: its Ministry and Service*, ch. 3.

David's purpose and the achievements of his successors. Whether the musical instruments were few or varied, certain it is that the psaltery and the harp were given leading parts (see 1 Chron. 15. 20, 21; Ps. 81. 2, 3; 108. 2). As to the degree of perfection developed, we have no exact information¹. In the words of Keil, however:

'We are not to think of the Temple singing as limited to mere cantillation, but must suppose real melodies; for we dare not reason back from the character of the later synagogue singing to the singing of the Temple with musical accompaniment. This singing was lost with the extinction of the theocratic life and the destruction of Solomon's Temple, so that in the post-exilic Temple-worship only feeble remnants survived (Ezra 3. 10; comp. 2. 44, 65; Neh. 7. 73, 12. 27 f., 36; Ps. 150; Sirach 49. 20 [18]²).

Of David, *the* Psalmist, we read: 'He appointed certain of the Levites to minister before the ark of the Lord, and to celebrate and to thank and praise the Lord, the God of Israel' (1 Chron. 16. 4). 'With his whole heart he sang praise, and loved him that made him. Also he set singers before the altar, and to make sweet melody by their music' (Ecclus. 47. 8, 9). And

¹ The extent to which 'The Music of the Bible,' as popularly explained, is music of another kind, is illustrated by the fact that in one such treatment hardly any information was presented regarding instruments that were actually Israelitish; but engravings were given of such as had obtained in Assyria, Babylonia, Egypt, Arabia, Persia, Greece, Rome, India, Burma, China, Peru, and the South Sea Islands, with a few specimens of the horns used by Jews in modern times! As a fact, the music of old Israel, like the Temple itself, has long passed beyond recall.

² *Biblical Archaeology*, vol. ii. 281.

of a later time, when the Temple had been 'strengthened' by Simon the Just (died B.C. 291), we read: 'Then shouted the sons of Aaron, they sounded the trumpets of beaten work, they made a great noise to be heard, for a remembrance before the Most High. . . . The singers also praised him with their voices; in the whole house was there made sweet melody' (Ecclus. 50. 16-18).

CHAPTER XVIII

THE LITERARY AND HISTORICAL HEADINGS

OUR purpose in these pages has been to distinguish the so-called Musical Titles from such as are generally recognized as literary and historical in character. It has, we think, been made plain that, with the exception of *Neginoth*, the former can no longer be regarded as designating musical instruments, or even as indicating tunes or melodies. On the contrary, in association with their proper psalms, they render a good account of themselves as marking (1) the reasons for which psalms were used in public worship¹; (2) national commemorations, and other special purposes, for which psalms were selected²; (3) choirs to which certain psalms were particularly assigned³; (4) the topical description of psalms which easily lent themselves to such treatment⁴.

Not only would a measure of direction be thus secured in the general use and application of the psalms; but by reducing the entire body to classes, it became easy for leaders and choristers to recall a particular psalm as it might be desired. The first line of a psalm hardly individualized it when included in a large number; but to demand psalm 'Give ear, O Shepherd of Israel' in the *Gittith* class, at once

¹ As *Gittith* and *Shoshannim*.

² As *Muth-labben*, *Mahalath*, *Nehiloth*, and *Al-tashheth*.

³ As *Sheminith*, *Alamoth*, and *Jeduthun*.

⁴ As *Aijelet hash-Shahar* and *Jonath elem rehakim*.

directed attention to Ps. 80; and again, if, to quote another psalm, 'Give ear to my prayer, O God,' was wanting in definiteness, through similar words appearing elsewhere¹, there could be no doubt as to which was intended when the title of the psalm was added, *Jonath elem rehokim* (55). Whatever may have been the purpose of classification in the Temple liturgy, it is obvious that the general arrangement would subserve practical convenience along the lines indicated.

The other titles, which properly form headings of the psalms, fall into two main classes. In the first, we would place those which deal with the compositions themselves, as to their character and authors; in the second, those which set forth the historical origin or religious purpose of particular psalms. A psalm may be without any such headings, and yet be none the less precious as to contents or beautiful in form²; on the other hand, it may have a formal superscription which the most sympathetic student may find of little value for any help it may yield in the understanding of the psalm³.

The intimations as to authorship claim respectful attention, if for no other reason than that they accompany the text as it has come down to us in its most reliable form. The Massoretic text attributes seventy-three psalms to David; twelve to Asaph; eleven to the sons of Korah⁴; two to Solomon; and one each to

¹ In first verse of Ps. 17.

² See some of the 'orphan' psalms in the fourth and fifth books (90 to 150).

³ For instance, Ps. 34, when David 'changed his behaviour,' &c.

⁴ These are reduced to nine in this work, by the discrimination of the titles which have hitherto stood over Pss. 46 and 88. The latter psalm is 'Maschil of Heman the Ezrahite.' See note on p. 14.

Ethan, Heman, and Moses¹. On examining the Septuagint text, we find divergencies that are more than curious; some psalms which in the Massoretic text are anonymous are there ascribed to David, others are attributed to Haggai and Zechariah: while lines descriptive of occasion or purpose are prefixed in a number of instances, additional to those found in the Hebrew Psalter².

In the literary description of the psalms there is considerable variety; but this does not matter so much as some have been disposed to think. In modern literary style the same freedom of expression is continually exercised, without giving rise to criticism or causing confusion. A poem is not less a psalm because it is described as a *song*; nor is it any less a *prayer* because it has no heading at all. On careful examination, a psalm may appeal to us as a Song, a Prayer, a Meditation, a Thanksgiving, a Homily, an Exhortation, a Plea, an Expostulation. Which shall we call it? Perhaps one day one aspect will prevail; another day we may be impressed in a different manner³. Though called *Michtam*, a poem may be a psalm never-

¹ It is interesting to note that these single psalms follow each other, and as it were comprise a group by themselves.

² Some of these are given as footnotes in the Psalter that follows this Introduction.

³ Note, by way of illustration, the following forms of speech: 'David *spake*... the words of this *song*' (2 Sam. 22. 1); 'Consider my *meditation*... unto thee do I *pray*' (Ps. 5. 1, 2); 'David... *spake* unto the Lord the words of this *song*' (superscription of Ps. 18). Again and again invocation is followed by thanksgiving, and meditation by rebuke. Any one of these aspects may be asserted in the heading. Note the number of cases in which Psalm-Song and Song-Psalm appear:

theless; call it *Maschil*, and it belongs to the same great class. The genus includes the species, the general the particular.

Hence we would not regard such terms as expressive of refined poetical distinctions, but rather as indicating the dominant note or obvious intention of the psalm as practically estimated and analysed. We are not without help in assuming this standpoint. Ps. 14 ('The fool hath said in his heart') is headed simply *l'David* (David's). When it appears again, as Ps. 53, it is styled *Maschil of David*. So there may be *Maschil* psalms without that word standing over them. Again, the early part of Ps. 108 (1-5) reappears in Ps. 57 (7-11). In the former it is part of a *Song-Psalm of David*; in the latter, part of a *Michtam of David*. The latter part of Ps. 108 (6-13) is included in Ps. 60 (5-12); a part of a *Song-Psalm* now has the character of a *Michtam*. From these facts one seems justified in concluding that no nice points of poetical theory or literary structure are implied in such words as *Maschil* and *Michtam*, for in some cases the compositions which are so described actually embody portions of ordinary psalm-songs.

Speaking generally, it must be admitted that variety of designation is no monopoly of a remote antiquity. Modern hymnals include psalms and songs, solos and choruses, canticles and melodies, chants and anthems. In these terms the *musical* features are emphasized in a way that affords but slight indication of the character of the words—whether the note be prayer or praise, exhortation or appeal, designed to stir up emotion or e.g. 30, 48, 65, 66, 67, 68, 75, 76, 83, 87 (repeated in subscript line), 92, 108.

to provoke enthusiasm. The psalm headings, however, appear to point in another direction. Far from indicating musical distinctions, they emphasize the character of the pieces, or the moral and spiritual intent of the poet. Many of the psalms are strongly personal, others are of the nature of homilies; yet all have their place in 'the praises of Israel.' In the Massoretic text thirty-four psalms are without any literary designation; forty-three are styled *Mizmôr*, rendered 'psalm' in the English versions; two are simply designated *Shîr* ('song'); twelve *Mizmôr shîr* or *Shîr mizmôr*, 'a psalm or song,' 'a song or psalm'; fifteen *Shîr hammă'ălôth*, 'song of degrees' (R.V. 'ascents'); five are *T'phildh*, 'a prayer'; six are *Michtam*, thirteen *Maschil*, and one *Shiggaion*, all three words transferred without translation into our English versions; one is *T'hildh*, 'a praise'; and one *Mizmôr l'Thôddh*, 'a psalm of praise.'

With the psalm titles discriminated, as advocated in these pages, something is done to focus light upon words that have long been discussed but with little definite result. Already we may be sure that *Michtam* and *Maschil* are not musical terms; they are attached to the name of the psalm writer, and not to the Chief Musician's mark of appropriation. Standing as they do in relation to the poems, they displace such general terms as 'psalm' and 'song.'

MICHTAM : MASCHIL.

Take *Michtam* first. It occurs in the headings of six psalms, and in each case it is followed by 'of David' ¹.

¹ The *Michtam* psalms are—16, 56, 57, 58, 59, 60.

The Septuagint translators rendered it *στηλογραφία*, or *εἰς στηλογραφίαν*—‘an inscription,’ or ‘for an inscription.’ A variety of fanciful interpretations have competed for acceptance from time to time. Some have held the words to describe the associated psalms as specially epigrammatic in character, although no sufficient evidence is forthcoming to justify the description. Others, as the A. V. *marg.*, have suggested ‘a golden psalm,’ ‘a gem,’ from *זָהָב*, ‘gold’ (because *hidden away* in treasures), although the psalms in question are by no means alone in displaying features that are attractive and thoughts that are precious in a high degree.

If we examine the *Michtam* psalms themselves, we shall not be long in gathering impressions as to their special qualities; and the first thing that will strike us is that they are *personal*. Four of them are in the first person singular of the pronoun, and have the nature of private prayers (16, 56, 57, 59); the others have the character of meditations, but are very direct in phrase. These exhibit the plural pronoun, and in one instance the reason seems to be given, for Ps. 60 is described as *Michtam, to teach*. May this mean that a prayer that was personal and private was put forth, in special circumstances, as a model for general worship—to *teach*? The other *Michtam* psalm, 58, is a combination of expostulation with sinners and appeal to Jehovah to visit judgement upon them. All are very direct, and the sense of being covered, concealed, which lies in the root-word, may imply the *PERSONAL* and *PRIVATE* nature of these psalms, in their origin and first intention.

Alike in its meaning and use, the word *Maschil* is

much wider. It seems, in fact, to be the opposite of *Michtam*, and to describe a psalm of instruction, *A PUBLIC HOMILY*¹. The word is found over thirteen psalms. It comes from a verb (*šāchāl*) meaning to be prudent and intelligent, and has been explained as signifying a *didactic* poem. In the Septuagint, it is rendered by forms of *σύνεσις*, ‘understanding,’ ‘discernment,’ implying a purpose of instruction in the psalms. Some have held the Hebrew word to mean ‘skilful,’ but the *Maschil* psalms present no features corresponding to such a distinction. Moreover, this latter suggestion brings in a poetical nicety; and, for ourselves, we find no such tendency in any of the terms employed in the headings. What is the object of a psalm? what was the intention of its writer? These are the questions which the various designations seem to answer.

As it is not measure only that makes an epic, nor simply rhyme that makes an elegy, so it is not the mere disposition of lines that made and distinguished the Psalms of David. The spirit and aim of the poet gave character to the compositions, and name as well. Whether actually in the form of prayers or meditations, or reduced to public statements or appeals, the *Maschil* psalms would all of them be well suited for the instruction of the people; and, if they were set forth with that object, then their title becomes fully justified. Afterwards they might be sung—as in some cases they unquestionably were—but that would make no differ-

¹ The *Maschil* psalms are: six by David—32, 52, 53, 54, 55, 142; three by the sons of Korah—42, 44, 45; two by Asaph—74, 78; and one each by Heman the Ezrahite—88, and Ethian the Ezrahite—89.

ence to the antecedent circumstance of their being given forth as homilies for the religious instruction of the people.

SHIGGAION.

If *Michtam* and *Maschil* may find explanation in the matter or purpose of the poems to which they are attached, what shall be said of *Shiggaion*? This word occurs in the heading of Ps. 7, and in the plural form, *Shigionoth*, in Hab. 3. 1. It has for some time been the habit to derive it from a word meaning 'to wander,' and thence to infer a peculiar style of poetry or music. Hence the word has been explained to mean 'a dithyrambic poem, in wild ecstatic wandering rhythms, with corresponding music'! No one has found any such special features either in psalm or prayer; no one has found any such accompaniment for the pieces, or any categorical statement regarding these 'dithyrambic poems' having been set to 'corresponding music.' The words at the head of psalm and prayer constitute the sole material for criticism or speculation.

Suffice it to say that the explanation is purely speculative. The 'wild ecstatic wandering rhythms' are not in these pieces in any manifest degree. In Ps. 7 we have an address to Jehovah, the Object of trust, the Defence of those whose hope is in Him, and the One to whom all praise is due. So the psalm was selected for the Feast of Tabernacles, when Israel was put in mind that Jehovah was his Keeper, all-sufficient and abiding. In Hab. 3 the prophet extols Jehovah in His majesty, His might, and His ways and judgements, concluding with a passionate declaration of his trust in the Strong One. A common experience underlies the

two utterances. Both psalmist and prophet are in distress and perplexity, finding their faith contradicted by their experiences. Hence they call upon Jehovah—and they call aloud.

Those who would read *Shiggaion* as from שִׁגְגָּה (*shágáh*), 'to wander,' inevitably import ideas that are out of harmony with the headlines of Hebrew songs as we know them. If musical instruments are not to be found in the titles, neither are poetical distinctions of the strictly classic order. We should rather expect in the headings words expressive of calm and self-respecting characteristics, and not to read of a 'wild ecstatic wandering' something, of which it must be said that absolutely nothing is known of its having a place in 'the praises of Israel.' If David 'sang before the Lord' in the circumstances of Ps. 7, we might expect in *Shiggaion* ideas of personal distress or strong faith in God. As for Habakkuk's prayer, it is obviously an extollation of Jehovah, and its lines are full of power and passion. We are glad to realize that we need not look far for an interpretation of *Shiggaion* in harmony with the facts, and on other grounds amply justified. The 'dithyrambic' explanation, which is now so prevalent, introduces ideas that are discordant, and find no response in Hebrew poetry. The psalm titles seem to deal as little with metre as with music.

A glimpse at Gesenius's *Thesaurus* shows the varied senses that were contended for half a century ago, both as regards *Shiggaion* and *shágáh*. On the one hand, *Shiggaion* was rendered 'hymn,' as coming from a root meaning 'to extol'; on the other hand, 'elegy,' or 'song of sadness,' through association with a root presumably akin to שָׁאָה (*shá'áh*), 'to call out, cry out, sing aloud.'

Either of these meanings is agreeable to the substance of the psalm and the prayer. We have extollation and complaint. Psalm 7 speaks of a strong appeal to God on the part of David, as when he cried out 'in the disquietness of his heart' (see Ps. 38. 8). The plural form in Hab. 3 gives the same impression only emphasized; and the preposition *בְּ*, which is so frequently found in the psalm titles, may do no more than introduce the subject, 'Concerning loud cries,' or simply 'Loud cries.' In a word, the heading of Psalm 7 brings under notice one of the loud and bitter cries of David when pursued by enemies who threatened to 'tear his soul like a lion' (verse 2).

HISTORICAL AND OTHER HEADINGS.

The other main element in the psalm headings—the historical particulars—has occasioned considerable difficulty to expositors¹. Sometimes these intimations have been construed too narrowly—in a way that we should not address ourselves to other writings. As representing—to say the least—a venerable tradition, these headings should command our careful attention. For one thing, however, we should not expect the Psalms to exhibit the narrative style of folk-songs or popular ballads. For

¹ The historical headings, as given in the Massoretic text, are thirteen in number, and all of them relating to David: Psalms—3 (when he fled from Absalom); 7 (concerning the words of Cush); 18 (when delivered from the hand of Saul); 30 (at the dedication of the house); 34 (when Abimelech drove him away); 51 (when Nathan came to him); 52 (when Doeg told Saul); 54 (when the Ziphites said to Saul); 56 (when the Philistines took him); 57 (when he fled from Saul); 59 (when they watched the house to kill him); 60 (when he strove with Aram-naharaim); 142 (when he was in a cave).

a psalm to stand associated with an incident, means that some special feature of the story afforded the occasion for its being written. The mere study of our own poets should teach us to look for no more than this in work which is characterized by strong feeling and passion—not to say spiritual thought and fervour. Much of our best poetry in no wise reflects to the reader the circumstances in which it was written. Why should we think it a fault that the psalms do no more?

The headings indicating object or purpose are a division of some interest. They number five, and two of them are ascribed to David: Psalm 38, A Psalm of David, to bring to remembrance; 70, Of David, to bring to remembrance; 92, A Psalm, a Song for the Sabbath day; 100, A Psalm of thanksgiving; 102, A Prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord¹. From the Septuagint, and other sources, the list might be extended, and some of these additions will be given in the margin of the Psalter itself.

In studying the headings of the psalms, we do well to guard against exclusive inferences, or definitions that are precise in the modern sense of the word. The extent to which psalms of shape and character are allowed to go without headings, and the degree in which those that have headings appear to have been supplied with them on anything but technical grounds, such as are generally recognized, should induce a guarded

¹ We feel almost disposed to add to this list Psalm 145, A Praise; of David. That, however, is better classed with the Prayer psalms, five in number, one of which already appears in our list, on the ground of its more explicit statement of purpose (17, 86, 90, 102, 142).

attitude. Some psalms without titles may be *Michtam*, and others may be *Maschil*. It would seem that our judgement as to the meaning of the terms must be formed (1) from what we can ascertain of the words in the headings, and (2) from what we can observe in the psalms affected. On finding the psalms to respond in a general way to their headings, we reach conclusions that are at least more practical than some that have been put forward, and moreover, such as are commended by a simplicity in harmony with what we have found to be the general characteristics of the psalm titles and headings as a whole.

CHAPTER XIX

SELAH—HIGGAION ¹

IF the musical element becomes more definite by the arrangement here advocated, certain it is that it is confined within very narrow limits. It is no longer a matter of course that a difficult term is 'musical.' We may look in another direction with more promise of light upon the sacred text. However intimate may be the musical relation of the book, it is certain the Psalter is not a music-book. And it is not in a book of words that we expect to find all kinds of instrumental directions.

Apart from the instances in which psalms are entitled 'To the Chief Musician, with stringed instruments,' we have found no musical directions among the superscript or subscript lines of the psalter. Why then should the words *Selah* and *Higgaion* be written down at once as *musical* directions? The presumption will point another way with those who agree with the contention of these pages.

SELAH.

The word *Selah* occurs seventy-one times in the Psalter, and three times in Hab. 3. Of the thirty-nine psalms in which it is found, most are marked 'For

¹ Though not strictly on Psalm Titles, this brief chapter has seemed necessary by reason of the outcome of our general investigations. If the titles, properly so called, are not related to musical instruments or tunes, how about *Selah* and *Higgaion*? We anticipate the inevitable question.

the Chief Musician,' but some are not so. The word is distributed as follows: In Book I (1-41), seventeen times in nine psalms; in Book II (42-72), thirty times in seventeen psalms; in Book III (73-89), twenty times in eleven psalms; in Book IV (90-106), never; in Book V (107-150), four times in two psalms¹. Distinction of authorship, or a special character of composition, does not seem to have qualified for the presence of *Selah*. The Septuagint rendered the word *διάψαλμα*, which is generally understood to indicate 'an instrumental interlude.' This, however, is not an indisputable meaning of the word.

The oldest Jewish tradition gave to *Selah* the sense of 'for ever'; and for other terms of mystery an explanation similarly arbitrary in origin was readily forthcoming. Like 'Amen,' the word seemed to be interjectional in form—then let it be an ejaculation, 'So be it!' This view satisfies no one to-day². Having found so little about music in the psalm titles, we may with reason suspect the interpretation which assumes 'an interlude when the singing has ceased.' We know nothing whatever about such practices in Hebrew psalmody; and the theory cannot be built upon such a doubtful foundation as a word so essentially controverted as *Selah*. Open the book. Why should there be 'interludes' in Ps. 32 (three *Selahs*), and not in Ps. 33, which opens with a call to

¹ Details regarding occurrences, and other particulars, appear in the Appendix, § 4.

² This is proved by an article of conspicuous worth in *The American Journal of Semitic Languages and Literatures* ('Hebraica'), vol. xvi (1899), pp. 1-29, by Emilie Grace Briggs, of New York.

give thanks unto the Lord with harp and psaltery of ten strings? Why should there be interludes in Ps. 3 (three *Selahs*), which is 'with stringed instruments,' and not in Ps. 5, which is also 'with stringed instruments'? Why no *Selah* in Ps. 108, and yet when portions of that very psalm appear in others (57 and 60), *Selah*-marks immediately precede?

To explain the etymology of the word is not so urgent as to understand its purpose; and it should be enough to ascertain this without presuming to make a verbal picture. Does it mean 'pause'? Then, why extend pause to 'interlude'? Does it mark a section, then why explain it as meaning 'let the trumpets sound'? In the most perfect alphabetic psalms, 111, 112, 119, 145, which are in a mechanical way divided into sections, there are no *Selahs*. In Ps. 136, bound together by the refrain 'For his mercy endureth for ever,' the note is also absent; and the same may be said of the 'Songs of Ascents,' psalms of individual ideas, whatever else they may be. While not justified in looking for musical marks, however, we might well expect literary divisions in hymns designed for singing in unison. And in view of the ancient custom of writing—the material being run on without break or division—how should a new paragraph be indicated? The days of systematic punctuation had not yet arrived. But why should not a word be employed to serve the purpose of the modern ¶?

This appears to be the simple intention of *Selah*. Quite likely it is correctly derived, as in the Oxford Edition of Gesenius's *Hebrew Lexicon*, from שָׁלַל (*šālāl*), 'to lift up,' hence, to extol. As appearing in Ps. 68. 5 (4), and Prov. 4. 8, other forms of the verb point the

religious and moral sense of the formula which has so long been the object of speculative interest. If in the former passage we may have 'EXTOL Him that rideth upon the heavens,' and in the latter 'EXALT her,' that is, Wisdom; then we arrive at a rendering of the word which answers all purposes in the psalm divisions. We suggest that, standing in the midst of poems, it was designed to divide them off into sections; not so much to call a halt that other performances might begin, as to instruct the singers to *proceed*—in other words, at the beginning of a new stanza (as these were recognized in Hebrew poetry, and not as we might conceive of them), to *resume*, to continue to 'lift up' heart and voice in song! In reading prose, the same need for direction would not exist; in poetry, however, designed for singing, several considerations would make it desirable: for instance, when passing to a new subject or phase of subject, or a change of sentiment, or reaching a line specially suitable for a renewed *lifting up* on the part of the choir. Hence the word is not instrumental, but touches the subject-matter of song. Like our old English mark *written beside* ('paragraph'), the word *Selah* would serve an important purpose; and, studied in this light, it gives a better account of itself than when weighted with unproveable assumptions.

We cannot, in the nature of things, argue from every individual case of absence; but taking the actual occurrences of the word, we are compelled to approve the divisions, in many cases, as regulated with remarkable precision, topical and logical. Look at Ps. 66. Could it be better divided than at verses 5, 8, 16? See also Pss. 39, 59, 62. The lines following the

Selah are the most natural for the renewed 'lifting up' of song. When it is said that in individual cases difficulty arises through the word appearing in the middle of verses¹, the answer is to hand—that the Massoretes overlooked the service that *Selah* offered them, and in such cases divided the material imperfectly².

Viewed in this light, the proper place of *Selah*, like our modern paragraph mark (§), is at the *opening* of a stanza. That it should have been given a place at the end of preceding stanzas, is not surprising after what we have found in the unfortunate amalgamation of subscript titles and superscript lines into confused headings over so many psalms. With the use and meaning of *Selah* lost to knowledge, little else was to be expected. The fate of the psalm titles has been shared by the note of stanza division. As for the cases in which *Selah* appears at the *close* of psalms³, seeming to threaten the view here expressed no less effectually than it stands in the way of the 'interlude' interpretation, this may be said: It would appear that in at least three cases the word is out of place. The

¹ For instance, Pss. 55. 19; 57. 4 (also Hab. 3. 3, 9).

² The occurrences of the word in the *Psalms of Solomon*, and the *Sh'moneh Esreh* and other early Jewish prayers, make no definite contribution to the subject. In the Psalter the use of *Selah* is systematic, however we may be disposed to limit the sense of the word. In the cases now referred to, the same cannot be said; but, on the contrary, one is tempted to infer, certainly from the *Sh'moneh Esreh*, that a sense less distinctive than any that can be supposed to underlie the use of *Selah* in the Psalter is represented by the word as it appears in the Jewish prayers.

³ Pss. 3, 9, 24, 46.

Septuagint translators, who attest more occurrences of the word than appear in the Massoretic text, have no *διάψαλμα* after Pss. 3, 24, 46. With regard to Ps. 9 the case is different; it is followed by an untitled psalm, which possibly formed part of it originally. In fact, the two are one in the Septuagint and Vulgate versions, and also in a few MSS. Therefore the presence of *Selah* here gives no substantial difficulty.

Reference has already been made to Ps. 108. Its earlier verses make a section of Ps. 57; and the *Selah* precedes, indicating a new stanza. Its latter portion appears in Ps. 60, and again the *Selah* precedes. When together in one compact psalm, on a single topic or note, they have no *Selah*. These are indications in the same direction. When a poem deals with varied topics or phases of a subject, the divisions might be marked, and for this purpose *Selah* was at hand. At other times, the divisions might not be marked; then there would be no *Selah*. In modern literature there is the same freedom in the indication of paragraphs. It is largely a matter of individual judgement or taste—sometimes of momentary intention rather than essential implication.

There is reason to believe that we have in *Selah* the earliest attempt to divide the material of the Hebrew Psalter. All other punctuation and division have come since; and sometimes may, with advantage, be scrutinized in the light of this ancient ordering of the contents of the Psalms.

HIGGAION.

The word *Higgaion* has also been designated 'musical.' No proof is forthcoming. The occurrences in the Psalter are: Pss. 9. 16; 19. 14; 92. 4. In the first passage it is simply transliterated, both in the A.V. and R.V. In the second it is rendered 'meditation'; and in the third 'solemn sound.' It occurs, in the plural, in Lam. 3. 62, and is translated 'devices' in the A.V., 'imaginings' in the R.V. Only through an antecedent assumption in favour of a musical instrument, has the word come to be regarded as meaning 'resounding music' or 'a deep-toned performance on harps.'

This word doubtless comes from *הִתְחַלֵּץ* in its sense of 'meditate'; and there is no insuperable difficulty in regarding it in Psalm 9, after verse 16, as implying the same as it means elsewhere. If in Ps. 19. 14 it means 'meditation,' why not in the passage in which it is transferred to the text, in Psalm 9? Assuredly a *meditation* is provided in the section of the psalm which follows. David has been praising God for the judgement He executeth, and he calls upon others to do the same. A new stanza begins at verse 17, and *Selah* announces the fact. Before the *Selah*, however, stands *Higgaion*—'meditation.' The four verses that follow are a reckoning up of what has been said—first about the wicked, and secondly about the afflicted righteous. This is the *envoi*, the *moral*, the *meditation*.

Whether or not the word *Higgaion* is of editorial origin, such as we should suppose *Selah* to be, does not matter much. A musical intention is out of the question. The psalm titles being, at length, so largely liberated

from such associations, we can hardly expect to trace them in a line like this, which, whether a cross-heading or a marginal note, is sufficiently explained when its simple meaning, a 'meditation,' is taken into account.

If it is objected that there are no other such side- or cross-headings in the Psalms, then our answer is that the objection is not of great force, inasmuch as the Psalter is replete with features that are found nowhere else in the Old Testament.

CHAPTER XX

THE AGE OF THE PSALTER

THIS is a proper place to ask an important question. We have presented a number of psalms in a new relation; thus bringing the collection as a whole into associations that have not been recognized by Biblical research, either ancient or modern. The place of the Chief Musician, or precentor of Temple worship, has been reasserted, and considerable traces of his work have been disclosed. What bearing have these facts upon the age of the Psalter? The question must be faced; and although this is not the time to develop an answer in detail, some words are pertinent to our immediate studies.

Let us briefly review what has been unfolded in these pages; and we do so by placing the facts in an order different from that already followed. We have found in Psalm 55 the 'dove' mentioned in the musical line which has hitherto stood over Psalm 56. The misplaced word provides the title of the preceding psalm; and the preposition *בְּ* which introduces it at once challenges attention. We translate it naturally 'on,' 'about,' 'relating to'; and at once the practice of rendering it 'set to,' and assuming a tune in any word that may follow, is called in question, and, in fact, placed under suspicion. More than that follows. We have dispensed with a fiction which has insinuated itself into some of the most valuable expositions, categorically affirming that the words 'The Dove of the Distant Terebinths' constitute 'the name of a melody, or poem after which the Psalm 56 was sung.'

Next we address ourselves to *Alamoth* over Psalm 46. The preceding psalm presents the response, and that beyond dispute; and in the light of 1 Chron. 15. 20 we conclude that the title specifies a choir. We render 'on,' 'about,' 'relating to Maidens (as a choir).' How now with the so-called technical use of *לַל* in the sense of 'set to,' a tune being assumed? And how now with speculations about 'soprano voices' and 'Elamite instruments'? Already we feel ourselves on the track of a solution of the entire problem of psalm titles, and a solution that is agreeable to what we *know* of Israelitish antiquities. Moreover, we are realizing the intimate connexion that subsists between the history of Israel as set forth in the Books of Chronicles and the period to which the Psalter belongs.

Passing on, we find our course clear beyond expectation. The *Gittith* psalms proclaim their character at a glance; and those marked *Shoshannim* suggest the meaning of the title as explained in these pages. It has been the same with the other words examined, which we have found, in some cases, to indicate psalms as chosen for the commemoration of great events in the history of Israel, in other cases to supply topical or pictorial titles marvellously appropriate to their attendant poems. The 'musical instruments' which were assumed when the A.V. was made, and the 'airs and melodies' that lay behind the R.V. renderings, are thus dispensed with. Of these antiquated positions, may it not be said with truth that neither of them has made any contribution of value to the interpretation of the psalms, either individually or as a whole?

We repeat that a number of psalms are now before us in a new relation; the Psalter itself is brought into

associations that have not been taken into account by those who have discussed its poetry or debated the age of its component parts. The Temple arrangements, as disclosed in the musical titles, now present themselves as factors to be considered. And we have to deal with these, not simply as we find them in the Hebrew text, but as they impressed ancient translators and expositors. We have to view them in tradition, or as left out of tradition; we have to weigh facts as well as number them. And, in a manner not as yet realized, the question presses for answer—How are we to account for the ignorance shown by the early translators on the subject of the musical titles of the psalms?

To begin with, we remark that, in our view, the Seventy were not so far wrong as modern expositors have generally supposed. They aimed at a simple rendering, and in a number of cases they give us a very fair suggestion of the undoubted meaning. But, none the less, the Chief Musician, precentor, or director, was no actual personality to them; and when a psalm ended with such a line as 'For the Chief Musician, concerning the Winepresses,' they perpetrated the error of placing the line *over the psalm that followed*. In a word, no tradition of the order of Temple psalmody seems to have reached them, and consequently they presented their translation in a disordered state. And their mistake having been perpetuated by the Massoretes, the displacement has persisted until this day. Two centuries ago, the Septuagint was declared inaccurate because it did not render the titles as 'musical instruments'; of late, it has been pronounced faulty because it did not render them as names of 'airs and melodies.' As here set forth, their error lies in another direction.

Through lack of knowledge of the liturgical conditions of the Temple at Jerusalem, they present the titles in a chaotic state; and the formula 'For the Chief Musician' they rendered 'For the end' (*Eis τὸ τέλος*), as to the precise meaning of which expression there has ever since been speculation and dispute!

Two general explanations have been advanced regarding early stumbling at the musical titles. The first of these is that the terms were *new*—that their novelty puzzled the translators. Obviously, the purpose of this explanation is to bring the affected psalms as far as possible down to the times of the translators themselves. If this means anything, it means this—that the Hebrew Old Testament, a book which, as literature, was deemed sufficiently important for translation in the circumstances that attended the production of the Septuagint, was disfigured by immature expressions and unaccustomed technicalities; and that these terms were beyond the combined diligence and knowledge of translators who could not have been wanting in a sense of curiosity any more than we are to-day. Is this reasonable? How do we treat novelties? Do we give them up? or do we pursue them, and bring them to close quarters with unremitting zeal? Do scholars like to be discomfited by things that are 'newly come up'? To allege the newness of the titles, is singularly inadequate to meet the circumstances; and, what is more, it places the translators in a very unworthy light, thus raising a question for previous investigation as to the character of men whom it is so easy to libel since they are unable to say a word in self-defence. That they made mistakes, is one thing; that they restrained investigation regarding things that were *new*,

is another, and implies a charge for which no substantial evidence is forthcoming.

The other explanation of the errors, real or assumed, of the Septuagint, is that, by reason of their relation to a past age, the psalms brought with them problems connected with an antiquity which the translators did not understand, and regarding which neither literature nor tradition offered any real help. The psalms stood as documents in an age when Temple music had certain characteristics; there was the precentor, there were choirs, and particular psalms were assigned for use at specific times and seasons. The translators, however, found themselves in a very different age, in which these things had, to a considerable extent, been lost to sight and passed out of mind. Customs had changed; the old order had given place to new. In such circumstances, investigation being fruitless, there was nothing for it but that the translators should do their best, though poor and unequal.

Lapse of time explains the defects of the Septuagint translation, both as to the misplacement of the musical line and the failure to render *למנצח* in a way which properly indicated the liturgical associations of such psalms as bore that mark. But, of course, 'lapse of time' cannot be predicated of a mere generation. Customs do not go both out of fashion and out of memory in a single lifetime. What do we find? In the midst of the Greek or Macedonian period of Israel's history—from the death of Alexander the Great till the time of the Maccabees—the psalms were misunderstood as to their shape, and important features of the worship of the old days were utterly beyond recall. The best that could be done in translating the Psalter into the

world-language of the age was faulty and misleading where context failed and the analogy of common things had nothing to say. If this was the condition of things from 323 to 164 B.C.—if then the psalms as a collection had features that baffled the translators—how can it be supposed that the Maccabean period, say the generation of 160 to 130 B.C., should account for important contributions to the Psalter?

We have found fifty-five psalms bearing the mark of the 'Chief Musician,' and as far as we can apply any test we find the mark where it ought to be: there can be no doubt that the psalms which are marked *Shoshannim* respond to the designation, and the same with *Gittith*, and so forth. Then the psalms upon which the precentor's mark has been placed, are not all of one book of the Psalter, but in every book except the fourth (90-106), being distributed as follows (according to the arrangement of this edition): Book I—Psalms 1-41, twenty; Book II—Psalms 42-72, twenty-four; Book III—Psalms 73-89, eight; Book V—Psalms 107-150, three¹. And singular to say, the one book (IV) which bears no mark of this kind upon its component parts, has the distinction of being specified in the historical writings as forming part of the service of praise on the occasion of the Ark being brought by David from Gath-rimmon to Mount Zion. See 1 Chron. 16. 8-36, where Asaph and his brethren are declared to have thanked the Lord in the words of Ps. 105. 1-15, and 96. 1-13, and a hint seems to be given in verses 34-36, that Psalms 106, 107, 118, and 136 were also sung. It may be said that this is 'merely the record of the Chronicler.' Precisely; and it is to the Chronicler that we look for anything in the

¹ For further details, see Appendix, § 3.

way of historical sidelights upon 'the praises of Israel.'

In these very books of Chronicles, moreover, we meet with the Chief Musician, the Maidens, and Male Choirs, also Asaph, Heman, and Jeduthun, with the cymbals, harps, and psalteries, and much other psalm 'material.' Musical details that reach us from no other quarter are found here; and there is no reason to suppose that the writer did not know his subject intimately. When the Septuagint translation came to be made, however, the story had passed beyond comprehension. The words *Alamoth* and *Sheminith* had lost their respective associations with the Temple choir, and nothing was possible to the translators beyond transferring them in Greek letters, as words of doubtful meaning, in 1 Chron. 15. 20, 21. If the words were puzzling by reason of novelty, when were they new? When they came before the Septuagint translator? When, at an earlier date, they were written by the Chronicler? When, at a still earlier period, they were affixed to the psalms, and given a mysterious position which they have maintained ever since? Clearly they were archaic when the translators met with them. If they were old in the Chronicles, how could they be *new* in the Psalter? Does not the Chronicler mention them when dealing with the singers of David, and describing psalmody in its most glorious expression?

If the title marks were old, what about the psalms that bore them? If the precentor adopted psalms that stood in David's name, we may almost as well admit the authorship as allow the endorsement for Temple use. We are told that the musical titles are 'very obscure,' 'dubious,' &c.: and, their antiquity being conceded, there is reason for the judgement; but if the psalms

originated in the Greek and Maccabean periods, then other problems have to be faced; and among them this: How came these titles to stand where they do? At no time within reach of tradition have they been understood with certainty; and yet, now that they are found to sustain a relation to psalms from which they have been sundered for two millenniums, they vindicate their position. Clearly they must have been placed where they are in times when they were fully understood—when their meaning was not ‘dubious’ or ‘very obscure.’ And, moreover, in days when the psalms were read from a definite standpoint, when their intense spirituality was allowed, and their prophetic elements recognized.

This discussion, however, is not simply a question of terms. The primitive relation of things has not been recovered by the application of linguistic keys, but by the rearrangement of materials that had become disordered in a vital detail. With this comes a new point of view from which to examine the psalms. We stand in presence of a literary judgement which has not so far been consulted. Such psalms were allotted for such times and seasons. What is the measure of their harmony with those times and seasons? Is it delicate, or the contrary? Let any psalm that we have examined be selected and studied in this light; and truth and taste will be compelled to admire the selections and appropriations of the Chief Musician for the purposes indicated in the titles. Look at the *Muth-labben* psalm (8). Who has ever read *out* of it David’s thanksgiving for the victory over Goliath? And yet it is assuredly there. The links between the psalm and the story are as neat and refined as any of our great poets ever forged

in the celebration of a great event. And if we see these relations in poetry, may we not expect them in Holy Scripture? Surely even more so.

Two other remarks. The simplicity of the designations given in the musical titles also seems to point to the early date of the Psalter. Such terms as *Shoshannim*, *Gittith*, and *Mahalath* belong to days when Israel had not become greatly affected by the customs of the surrounding nations. Again, the psalms selected for use by the Chief Musician, were not such as could be taken on the lips of a people who, as a whole, sought alliance or ready co-operation with neighbouring tribes.

Once more, as we have already pointed out, the Psalter nowhere refers to the Feast of Purim (473 B.C.); the psalm which in after years became associated with that fixture, is by its liturgical note in the Psalter itself, earmarked for the Feast of Tabernacles¹. So the movement is ever backward, to the days of David and his band of singers, of whom the Chronicler speaks, and some of whom are named as authors of the psalms².

¹ See note on p. 63.

² If Ps. 137 is post-exilic, it gives us a glimpse of the old times. ‘When we remembered Zion . . . we hanged up our harps . . . They that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord’s song in a strange land?’ In the words of James Robertson: ‘Here at least we have a psalmist who looked back fondly to the *old* songs—songs of Zion, songs of the Lord of pre-exilian times’ (*Poetry and Religion of the Psalms*, p. 122).

CHAPTER XXI

OTHER THINGS THAT FOLLOW

WITH the psalm titles discriminated, the director, or precentor, or Chief Musician, is presented to view in a new light ; and his choirs become more real now that we know some of the psalms that were assigned to them. The orchestral arrangements have not grown in proportion, however ; in fact, there is more said of musical instruments in ten short verses, scattered in a less number of psalms, than in all the titles put together¹. If the orchestra played a general part, there was little need to specify its work repeatedly. Even although out of sight, 'the instruments of David' were not disused. Some curtain hides them, and they have their fitting place in the songs of the House. We proceed to indicate some things that appear to emerge out of our investigations.

(I) THE COMPACTNESS OF THE PSALTER.

From the time when it was first put together, the material composing the Psalter has maintained a marvellous cohesion ; there can never have been anything of the nature of a shaking up of the psalms. The order to-day is what it was two thousand years ago ; and our present studies make it evident that before ever the psalms were divided into books, sections, or verses, while as yet they followed one another without a break, they stood in the same relation one to another which we find them occupying to-day. Hence it comes about

¹ Pss. 33. 2 ; 45. 8 ; 71. 22 ; 98. 5 ; 108. 2 ; 144. 9 ; 149. 3 ; 150. 3-5.

that, on placing the musical lines *after* the psalms which immediately precede those over which, in error, they have stood for so long a time, we find in every distinctive instance a cogent relation, a manifest response. The precentor's mark has, in a way, kept the psalms together, and even while it has been misunderstood, its right to a place in the text has not been called in question.

That the division of the Psalter into books took place after the unfortunate amalgamation of the titles, is made obvious by a glance at the opening of Book II. There, at the top of Psalm 42, stands the line 'For the Chief Musician.' It belongs, as subscript, to the last Psalm of the First Book. No difficulty results from the fact that a doxology precedes it ; for it is by no means certain that, as is generally supposed, the doxologies were *added* to give formal completeness to the various books. It is just as reasonable to believe that the book divisions took place at those junctures where the doxologies were found. And it is quite likely that, in the earliest times, no less than in later days, some form of doxology, though unwritten, followed most (if not all) of the psalms in the service of the Temple. Moreover, such was the nature of the musical line that it could very properly follow a doxology. The same may be said of 'Hallelujah,' which is found after the doxology with which Book IV closes (Ps. 106). Although, as Ginsburg has shown, the word has a liturgical meaning¹, and naturally stood at the be-

¹ See *Introduction to the Massoretico-Critical Edition of the Hebrew Bible* (pp. 379, 380). It will be observed that the 'Hallelujah,' with which Ps. 105 should open, has been placed by the Massoretes at the end of Ps. 104 (which, like its predecessor, should begin and end with the line, 'Bless the Lord, O my soul !'). See Appendix, § 1.

ginning of psalms that were antiphonous, Pss. 105, 106 have the peculiarity of ending as well as beginning with 'Hallelujah.' Again, the colophon, 'The Prayers of David the son of Jesse are ended,' appears, in like manner, after the doxology of Psalm 72. These features, and such displacements as have attended them in MSS. and Versions, bear an indirect witness to the cohesion of the Psalter as a collection. Though times have changed, the Book of Psalms is, in substance, as it was in the days when there were, so to speak, bound about it verbal and other cords, which have kept it together none the less effectually because they have been unobserved, or misunderstood as to their purpose.

(2) THE INNER CHARACTER OF THE PSALTER.

The inner character of the Psalter is in a way explained by our investigations; and the tendency to decide the date of psalms by verbal notes, more or less trifling, is assuredly rebuked by the features disclosed. The more we make the Psalms our own, the less satisfied shall we be with reading small events into (or out of) great thoughts. If Psalm 18 had not been embodied in 2 Sam. 22 we should most likely have doubted the heading—'By David .. in the day that the Lord delivered him out of the hand of all his enemies, and from the hand of Saul.' But we learn from the psalm something of David's interpretation of the ways of God in delivering His people. Without historical heading, and in the absence of any other clues, we should probably have run through the annals of Israel in vain to find an occasion suited for the language of the poem. Surely that

one psalm should prepare us for great things in the writings of David. We may search later times in vain for such a man as well as for such poetry. If we look for ballads in the Psalter, we shall be disappointed¹. David wrote not for a reign, or a generation, but for all time. Hence he has been called 'a prophet' (Acts 2. 30).

For literary refinement in the treatment of great national incidents, take the *Muth-labben* (8) and *Mah-lath Leannoth* (87) psalms. Who ever set down the former as written after the victory over Goliath, or the latter as describing the bringing of the ark to Zion? Yet, upwards of two thousand years ago, they were

¹ The unreliable nature of much that passes for historical criticism, in order to determine the circumstances in which particular psalms were written, led W. T. Davison to make the following remarks: 'When external evidence fails, and critics are left to use their own judgement, we know what to expect. The diversity would be amusing, if it were not bewildering. Ewald ascribes to David a psalm which Cheyne pronounces to have been written in honour of Simon the Maccabee. The 90th Psalm has been assigned by critics of highest repute alike to Moses and to a post-exilic writer, separated from one another by more than a thousand years. The 68th Psalm is described at the same time as one of the earliest and as one of the latest psalms; Delitzsch refers it to the time of David, Hitzig to the time of Jehoshaphat, and Reuss to the pre-Maccabean Greek age. As Riehm observes, who could tell from internal evidence alone whether a familiar hymn were by Luther or Paul Gerhardt, Tersteegen or Angelus Silesius? Who would have ascribed the well-known German hymn, "Jesus, meine Zuversicht," to Princess Louise of Brandenburg? And, we might add, what keenly critical hymnologist could discover from internal evidence that "The God of Abraham praise" was written by Thomas Olivers, an obscure Methodist shoemaker?'—(*The Praises of Israel*, ch. 2.)

associated with these events. In fact, it would seem that they were written to celebrate these events. When at length we read them, in the light of the disclosure made by a readjustment of the musical lines, we cannot but admire them for the neatness and appropriateness, not to say spiritual power, which they exhibit. As for another psalm, *Mahalath* (52), all unconscious of any relation between it and the musical line standing over its successor, eminent expositors have found the combat with Goliath to be its subject. Their judgement receives unexpected support in the fact that, if the title directs us aright, that famous encounter is the subject of the psalm.

(3) QUESTIONS OF GRAMMAR AND PROPRIETY.

There is a grammar of the psalm titles ; and questions of propriety have been raised in some directions by expositors. Only a few sentences can find a place here on these aspects of our subject.

(1) *Grammar*. The musical lines are, in no case, of the nature of sentences, but, as it were, catchwords—not, however, of tunes, but of seasons and occasions, topical titles, and so forth. For the most part, these forms will not submit to construction as sentences. If we realize this, we shall find the lines of service ; if we misunderstand them, they will prove a snare rather than a help. The Massoretic guilds, who reduced the Hebrew text to the form in which we now have it, were at no advantage when dealing with the psalm titles¹.

¹ On the special work of these guilds, Chwolson wrote some years ago: 'The Hebrew language, in the form in which we have it, gives the impression of an old man with a dyed beard, in whom, however, the dye ill-conceals the wrinkles in the face and the grey roots of the hair. The

Traditional knowledge failed them, and they were misled by prejudices and fanciful notions. Hence, though the Septuagint read the letters נחמ as נחמ (Gittith), 'winepresses,' we find the Massorettes reading it גתית (Gittith)—evidently because they thought it to speak of something that had come from Gath—a harp, according to the Targum. Again, though Aquila and Symmachus read מלח as מלח (M'hôlôth), 'dancings,' we find the Massorettes reading it מחלה (Mahalath), associating it somehow with the idea of 'illness.' In other ways, it is made clear that the Massorettes were unfamiliar with the grammar of the titles ; and as it was with them, so was it also with Jewish expositors in general. In the words of Neubauer :

'Of the best Jewish commentators, like Ibn Ezra and David Qamhi, the former treats them as the opening words of popular melodies, the other as names of instruments, both confessing that the real meanings are unknown¹.'

In dealing with *Muth-labben* and *Nehiloth* we have had occasion to allude to other cases of evident misdirection on the part of the Massorettes, through whose act several of the titles have been reduced to unmean-

Sopherim and the Massorettes have covered the ancient language with a youthful but happily tolerably transparent veil, so that the ancient form is still in many ways to be seen through it, like the old writing in a palimpsest. They altered the ancient grammatical forms, and fixed the later pronunciation by vowel signs ; but fortunately were not altogether consistent in their work—so that they allowed the old forms to remain in many places ; and where this was not done they can often be restored with the help of comparative grammar and of the general laws of language.'—(*Hebraica*, vol. vi. p. 105.)

¹ *Studia Biblica*, vol. ii. p. 57.

ing forms. It is also likely that *Eduth* should have read *Edbth*, the plural of *Eddh*.

(2) *Propriety*. Both from Jewish and Christian sources have come interpretations of the titles that are not only improbable in the light of what we know of Israelitish history, but out of the question when judged from the point of view of a common patriotism. We are asked to believe, in fact, that in the Temple worship Israel followed a *Gittite* melody, and used *Elamite* and *Susian* instruments. Who knows anything of the music of Gath? Why should instruments from Elam or Susa have been introduced into Israelitish devotion? Is it likely that the worship of Jehovah would be promoted by such importations? The very thought is repellent.

Is it conceivable that the Temple precentor should endorse songs of praise as 'to be sung with Susian instruments,' recalling days of captivity, when 'they that wasted Israel required of them mirth, saying: "Sing us one of the songs of Zion"'? And so with Elam and Gath—what place was there for complimentary recognition of those heathen centres in the service of praise in the House of Jehovah? Are there any psalms whose sentiment is agreeable to such an idea? Could Gittite, Elamite, Susian instruments or tunes be used in a place of worship in which the psalms that are called 'vindictive' were sung? The question needs no answer. Who ever heard of French patriotic songs 'set to Waterloo, a popular melody'? Who could imagine the Hebrews of to-day praising God with musical instruments bearing a hateful name, say Tisza-Eszlar or Kischeneff?

CHAPTER XXII

CONCLUSION

OUR survey of the psalm titles has led us along an untrodden path. Having, at the outset, distinguished the musical from the literary, we found that, however much the latter may have been discussed, titles of the former class have been for some time given up as involved in hopeless confusion. 'The key to their comprehension must have been lost very early¹.' Whether Jewish or Christian, the leading expositors have had nothing to offer in the way of intelligent theory or consistent explanation. Hence, with a clear course before us, we have unfolded views along altogether new lines. Whether or not our explanations in detail are received, we judge there will be little hesitation in recognizing the importance of the point of departure—that the inscriptions require discrimination; so that, while that which is literary may be left where it is, the musical portion may be restored to what is obviously its proper place, as subscript to the preceding psalm. This is our main contention; all else is secondary—by way of explanation, illustration, vindication, proof.

We claim that what has hitherto been complex is now rendered simple in the matter of the psalm titles. We have propounded the solution of an old riddle, and have not been careful to advance all the justifying grounds and reasons that arise in the mind. In

¹ Franz Delitzsch, quoted with precision on p. 8.

some respects the subject is interminable; but as books must not be so, this treatise nears its end.

Though no quality of canonicity inheres in them, the familiar titles have deserved attention, if for no other reason than that, for more than two thousand years, they have held close company with some of the most precious portions of Holy Writ. Ages have come and gone, however, and they have given no coherent account of themselves. They have not only been unfruitful but baffling; and the large literature that has gathered about them has been little more than monumental of the ingenuity and learning of Biblical scholars. Now, at length, the titles begin to speak. They bring us messages from a venerable antiquity regarding God's Word and People. They bear an important witness, and they demand to be heard.

The relation of our investigations to modern controversies is for others to ascertain and set forth. We are satisfied that the psalm titles, as now explained, make their contribution to some of the most interesting problems of Israelitish history. That history, with its sunshine and shadow—without parallel of privilege and without example of suffering—is not only a great chapter of experience, but a grand object-lesson of instruction. Let all possible light be shed upon it, for the confirmation in faith, hope, and love of all who, in studying the Psalms or the other Scriptures, seek to be occupied, in heart and mind, with David's Son and David's Lord.

APPENDIX I

§ 1. PSALM DIVISIONS AND CLASSES

DIVISIONS OF THE PSALTER.

Five Books: Bk. I, Pss. 1-41; 11, 42-72 (31 in number); III, 73-89 (17); IV, 90-106 (17); V, 107-150 (44).

CLASSIFICATION OF THE PSALMS.

1. PSALM (*Mizmôr*): Pss. 3, 4, 5, 6, 8, 9, 12, 13, 15, 19, 20, 21, 22, 23, 24, 29, 31, 38, 39, 40, 41, 47, 49, 50, 51, 62, 63, 64, 73, 77, 79, 80, 82, 84, 85, 98, 101, 109, 110, 139, 140, 141, 143. A

PSALM OF PRAISE (*Mizmôr P'Thôddh*): Ps. 100 (forty-four in all—21 in Bk. I; 7 in II; 7 in III; 3 in IV; 6 in V). See also under SONG.

2. SONG (*Shîr*): Pss. 18 (*Shîr rûkh*), 45 (also *Maschil*), 46. A PSALM; A SONG (*Mizmôr Shîr*): Pss. 30, 65, 67, 68, 75, 76, 87, 92. A SONG; A PSALM (*Shîr Mizmôr*): Pss. 48, 66, 83, 108. SONG OF ASCENTS (*Shîr hammâ-'dôth*): Pss. 120-134 (fifteen in all).

3. MASCHIL (a psalm of instruction): Pss. 32, 42, 44, 45 (also *Song*), 52, 53, 54, 55, 74, 78, 88, 89, 142 (thirteen in all—some in each Book except the Fourth).

4. MICHAM (a private prayer or personal meditation): Pss. 16, 56, 57, 58, 59, 60 (six in number—all except the first in Bk. II).

5. A PRAYER (*T'phîlâh*): Pss. 17, 86, 90, 102, 142 (five in all—see also Ps. 72. 20).

One psalm is *Shiggaion* (a hymn of praise), 7; one is *T'hîllâh* (a praise), 145.

PSALMS WITHOUT ANY INSCRIPTIONS.

The following psalms have no headings whatever in the Hebrew text: Pss. 1, 2, 10, 33, 43, 71, 91, 93, 94, 95, 96, 97, 99, 104, 105, 106, 107, 111, 112, 113, 114, 115, 116, 117, 118, 119, 135, 136, 137, 146, 147, 148, 149, 150 (thirty-four in all—4 in Bk. I; 2 in II; none in III; 10 in IV; 18 in V).

PSALMS WITH HISTORICAL HEADINGS.

Pss. 3, 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 142 (thirteen in number, and all by David; all 'For the Chief Musician,' excepting 34 and 142).

PSALMS FOR SPECIAL PURPOSES OR OCCASIONS.

Pss. 38, 70 (both by David, and 'to bring to remembrance'), 92 ('for the Sabbath'), 100 ('of thanksgiving'), 102 ('of the afflicted when overwhelmed,' &c.). By the headings in the Septuagint, and Talmudical intimations, the psalms for weekdays may be added to that assigned for the Sabbath (92). They are—Sunday, 24; Monday, 48; Tuesday, 82; Wednesday, 94; Thursday, 81; Friday, 93.

HALLELUJAH PSALMS.

Three groups of psalms are known by this name. In the first group, 111-113, each psalm begins with the word, as rendered, 'Praise ye the Lord'; in the second, 115-117, each ends with it; and in the third, 146-150, each begins and ends with the word. Of the three psalms, 105-107, called from their opening word *Hādā* ('O give thanks'), two have a like character. With the last line of Psalm 104 brought over its successor, Psalms 105 and 106 constitute a 'Hallelujah' section, each beginning and ending with that word. (See note on p. 161.) 'Hallelujah' had a liturgical meaning, and as such it naturally stood at the beginning of the respective psalms which are antiphonous, and in the recital of which the congregation repeated the first verse after each consecutive verse recited by the prelector ('Ginsburg').

§ 2. THE AUTHORSHIP OF THE PSALMS

BY DAVID—Pss. 3, 4, 5, 6, 7, 8, 9, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 34, 35, 36, 37, 38, 39, 40, 41, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 68, 69, 70, 86, 101, 103, 108, 109, 110, 122, 124, 131, 133, 138, 139, 140, 141, 142, 143, 144, 145 (seventy-three in all—37 in Bk. I; 18 in II; 1 in III; 2 in IV; 15 in V).

BY ASAPH—Pss. 50, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83 (twelve in all—1 in Bk. II; 11 in III).

ALPHABETIC PSALMS.

These psalms are such as exhibit an alphabetic order in the opening letter of their succeeding lines or series of lines. The psalms of this form are—9, 10, 25, 34, 37, 111, 112, 119, 145 (nine in all). The two psalms 9 and 10 appeared to have been one originally; in the process of time the alphabetic structure has become disordered. In Psalms 25 and 34 the series is more complete; and Psalm 37 is still more regular, although some variations are seen. The composition of 111 and 112 is theoretically precise; each psalm is composed of eight couplets and two triplets, and the succeeding lines begin with the proper letters of the alphabet. In Psalm 119, a stanza of eight verses, all beginning alike, is assigned to each letter of the alphabet in regular succession. In Psalm 145 the series is again complete, with the exception of the verse beginning with the letter N.

BY THE SONS OF KORAH—Pss. 42, 44, 45, 47, 48, 49, 84, 85, 87 (nine in all—6 in Bk. II; 3 in III). The name also appears in the inscriptions over Psalms 46 and 88, as hitherto set out; but in those instances it belongs to the Musical Title of the preceding psalms. (See note on p. 14.)

BY SOLOMON—Pss. 72, 127.
BY HEMAN THE EZRAHITE—Ps. 88.

BY ETHAN THE EZRAHITE—Ps. 89.

BY MOSES THE MAN OF GOD—Ps. 90.

§ 3. THE MUSICAL TITLES

AS DISCRIMINATED AND PLACED IN CONNEXION WITH THEIR PROPER PSALMS

THE CHIEF MUSICIAN PSALMS

—Pss. 3, 4, 5, 7, 8, 10, 11, 12, 13, 17, 18, 19, 20, 21, 30, 35, 38, 39, 40, 41, 43, 44, 45, 46, 48, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 63, 64, 65, 66, 67, 68, 69, 74, 75, 76, 79, 80, 83, 84, 87, 108, 138, 139 (fifty-five in all—20 in Bk. I; 24 in II; 8 in III; none in IV; 3 in V). Of these psalms 23 are described as Psalms; 7 as Psalm-Songs; 3 as Song-Psalms; 3 as Songs; 1 as a Prayer; 1 as Shiggain; 5 as Michtam; 8 as Maschil, one also styled 'Song'; while 5 are undescribed. As to authorship, 39 are by David, 7 by Asaph, 6 by the Sons of Korah, and 3 have no author assigned (46, 66, 67).

AIJELETH HASH-SHAHAR: *The Hind of the Dawn*; an object of grace and beauty, to which the soul goes out in earnest desire. Ps. 21. A National Anthem, recalling God's goodness to the king in giving him his heart's desire (1, 2). Possibly the title may express, in terms of affection and honour, the fact that the king was the pride and delight of his people.

ALAMOTH: *Maidens*. Ps. 45; a 'Song of loves' (see heading) for the Maidens' Choir. Cf. 1 Chron. 15. 20; Ps. 68. 24, 25. Note the language of the psalm (verses 9 to 16) as justifying the title.

AL-TASHHETH: *Destroy not*. Pss. 56, 57, 58, 74. Psalms for a season of humiliation, praying for deliverance from danger and adversity. The title recalls the

prevailing prayers of Moses and David, as recorded in Exod. 32. 11-14; Deut. 9. 26; 2 Sam. 24. 16, 17.

GITTITH (for *Gittôth*): *Wine-presses*. Pss. 7, 80, 83. For the Autumn Feast, Tabernacles, designed to commemorate God's goodness to Israel as Keeper, especially as pledged and shown in the early days of the nation (Lev. 23. 43).

JEDUTHUN: the name of a choir leader, appointed by David to prophesy 'in giving thanks and praising the Lord' (see 1 Chron. 15. 16, 17; 16. 41; 25. 3). Hence a choir for praise, confession, and thanksgiving. Pss. 38, 61, 76.

JONATH ELEM REHOKIM: *The Dove of the Distant Terebinths*. Ps. 55. Note verses 5-8, 16, 17. Probably sung in commemoration of the conflicts of David's career.

MAHALATH (for M'HOLÔTH): *Dancings*. Ps. 52, celebrating the victory over the Philistines (see 1 Sam. 18. 6; 21. 11; 29. 5).

MAHALATH (for M'HOLÔTH) LEANNOT: *Dancings with Shoutings*. Ps. 87, celebrating the bringing of the Ark to Zion (2 Sam. 6. 4, 14, 15).

MUTH-LABBEN: *The Death of the Champion*. Ps. 8, in which the victory over Goliath is ascribed to Jehovah, who 'stilled the enemy and avenger,' and gave dominion to the one who encountered the giant 'in the name of the Lord of hosts' (1 Sam. 17. 4, 45).

NEGINOTH: *Stringed Instruments*. Pss. 3, 5, 53, 54, 60, 66, 75.

NEHILOTH (for N'ĤĀLŌTH): *Inheritances*. Ps. 4, in commemoration of the coming into possession of the Land of Promise as the people of God (Num. 26. 53, 56; 33. 54; 36. 2; Josh. 11. 23; 14. 1, 2).

SHEMINITH: *The Eighth*, the Male Choir, as contradistinguished from *Alamoth*, the Maidens' Choir (see 1 Chron. 15. 20, 21; cf. Ps. 68. 24, 25). Pss. 5, 11.

SHOSHANNIM: *Lilies*. Pss. 44, 68. For the Spring Festival,

Passover, designed to commemorate God's goodness to Israel as Redeemer, and thereby to bring to mind the days of the making of the nation (Exod. 12. 3 ff.; Num. 9. 5; Joshua 5. 10).

SHOSHANNIM (or SHUSHAN) EDUTH: *Lilies (or Lily): Testimonies*. Pss. 59, 79. For the Spring Festival, Passover, as ordained by special ordinance for the second month (Num. 9. 6-14). See record of such a celebration in the reign of Hezekiah, 2 Chron. 30. 2-5, 15-26.

§ 4. SELAH

The word SELAH ('lift up') gives notice of the beginning of a new section or stanza in a hymn or poem designed for singing. Properly it should be placed at the beginning of such section or stanza. It occurs seventy-one times in the Psalter, and three times in Hab. 3. The occurrences in the Psalms are as follow—Pss. 3. 2, 4, 8; 4. 2, 4; 7. 5; 9. 16, 20; 20. 3; 21. 2; 24. 6, 10; 32. 4, 5, 7; 39. 5, 11; 44. 8; 46. 3, 7, 11; 47. 4; 48. 8; 49. 13, 15; 50. 6; 52. 3, 5; 54. 3; 55. 7, 19; 57. 3, 6; 59. 5, 13; 60. 4; 61. 4; 62. 4, 8; 66. 4, 7, 15; 67. 1, 4; 68. 7, 19, 32; 75. 3; 76. 3, 9; 77. 3, 9, 15; 81. 7; 82. 2; 83. 8; 84. 4, 8; 85. 2; 87. 3, 6; 88. 7, 10; 89. 4, 37, 45, 48; 140. 3, 5, 8; 143. 6.

Of these psalms, nine (with 17 Selahs) are in Bk. I; seventeen (30 Selahs) in II; eleven (20 Selahs) in III; none in IV; and two (4 Selahs) in V. The psalms thus

marked are by David (21), Asaph (6), the Sons of Korah (8); Heman the Ezrabite (1); and two are anonymous (66, 67). In all cases, excepting 55. 19 and 57. 3, the word Selah comes at the end of a verse; in the exceptional cases, the more recent point-marking has included it in the verses. The occurrences in Hab. 3 are, verses 3, 9, 13, in the first two instances in the verses specified. The Septuagint translators seem to have found the *Selah* mark in some places where it no longer appears. They omit the word in three of the four cases in which the Massoretic text exhibits it at the end of a Psalm (3. 8; 24. 10; 46. 11). In the other case (9. 20) they retain it; and it serves to join Ps. 10 with its predecessor, the position which it actually sustains, not only in the Septuagint and other early versions, but also in a few Hebrew manuscripts.

HIGGAION

The word HIGGAION, which is rendered 'meditation' in Ps. 19. 14, occurs as a solitary note after verse 16 of Ps. 9. There is no reason why it should not be rendered 'meditation' there also, for the four verses that

follow constitute the moral of the preceding portion of the psalm. It stands before *Selah*, the sign for a new stanza or paragraph, and is virtually a heading for the *envoi* of the psalm.

§ 5. THE PSALM OF HABAKKUK

HAB. 3.

This psalm indicates with clearness the features of a standard psalm. There was no predecessor to which any portion could be erroneously attributed; and no successor from which anything could be improperly taken. It stands alone—with the literary description as a heading, and the musical assignment as a subscript line.

A prayer of Habakkuk the prophet, set to Shigionoth.

2 O LORD, I have heard the report of thee, and am afraid: O LORD, revive thy work in the midst of the years, In the midst of the years make it known; In wrath remember mercy.

3 God came from Teman, And the Holy One from mount Paran. His glory covered the heavens, And the earth was full of his praise.

4 And his brightness was as the light; He had rays coming forth from his hand: And there was the hiding of his power.

5 Before him went the pestilence, And fiery bolts went forth at his feet.

6 He stood, and measured the earth; He beheld, and drove asunder the nations:

And the eternal mountains were scattered, The everlasting hills did bow; His goings were as of old.

7 I saw the tents of Cushan in affliction:

The curtains of the land of Midian did tremble.

8 Was the LORD displeased against the rivers?

Was thine anger against the rivers,

Or thy wrath against the sea, That thou didst ride upon thine horses,

Upon thy chariots of salvation?

9 Thy bow was made quite bare; The oaths to the tribes were a sure word. [Selah]

Thou didst cleave the earth with rivers.

10 The mountains saw thee, and were afraid;

The tempest of waters passed by:

- The deep uttered his voice,
And lifted up his hands on
high.
- 11 The sun and moon stood still
in their habitation ;
At the light of thine arrows as
they went,
At the shining of thy glitter-
ing spear.
- 12 Thou didst march through the
land in indignation,
Thou didst thresh the nations
in anger.
- 13 Thou wentest forth for the
salvation of thy people,
For the salvation of thine
anointed ;
Thou woundedst the head out
of the house of the wicked,
Laying bare the foundation
even unto the neck. [Selah]
- 14 Thou didst pierce with his
own staves the head of his
warriors :
They came as a whirlwind to
scatter me :
Their rejoicing was as to de-
vour the poor secretly.
- 15 Thou didst tread the sea with
thine horses,
The heap of mighty waters.
- 16 I heard, and my belly trem-
bled,
My lips quivered at the voice ;
Rottenness entered into my
bones, and I trembled in
my place :
That I should rest in the day
of trouble,
When it cometh up against
the people which invadeth
him in troops.

- 17 For though the fig tree shall
not blossom,
Neither shall fruit be in the
vines ;
The labour of the olive shall
fail,
And the fields shall yield no
meat ;
The flock shall be cut off from
the fold,
And there shall be no herd in
the stalls :

18 Yet I will rejoice in the LORD,
I will joy in the God of my
salvation.

- 19 Jehovah, the Lord, is my
strength,
And he maketh my feet like
hinds' feet,
And will make me to walk
upon mine high places.

For the Chief Musician, on my
stringed instruments.

[NOTE. For 'set to,' in verse 1,
read 'on,' or 'concerning.' The
chapter is a prayer made up of
'loud cries' or 'extollations'—
Shigionoth. This latter word
appears in the singular number
(*Shiggaion*) in the heading of
Psalm 7. The subscript line
corresponds with the Musical
Titles found in the Psalter; only
the word 'my' seems to indicate
the assignment to the Chief
Musician as specific and first
hand, in a sense not found in the
Book of Psalms. Compare also
the Psalm of Hezekiah in Isa.
38, noting the literary opening
(*v.* 9), and the (informal) musical
ending (*v.* 20).

THE BOOK OF PSALMS

ACCORDING TO THE REVISED VERSION

WITH TITLES DISCRIMINATED AND
BRIEFLY EXPLAINED

BY

JAMES WILLIAM THIRTLE

THE PSALMS

BOOK I

- 1 ¹ BLESSED is the man that walketh not in the counsel ¹ Or, *Happy*
of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful.
2 But his delight is in the law of the LORD ;
And in his law doth he meditate day and night.
3 And he shall be like a tree planted by the streams of
water,
That bringeth forth its fruit in its season,
Whose leaf also doth not wither ;
And ² whatsoever he doeth shall prosper.
4 The wicked are not so ;
But are like the chaff which the wind driveth away. ² Or, *in*
whatsoever
he doeth
he shall
prosper
5 Therefore the wicked shall not stand in the judge-
ment,
Nor sinners in the congregation of the righteous.
6 For the LORD knoweth the way of the righteous :
But the way of the wicked shall perish.

PSALM I.—This psalm of the Two Ways forms an appropriate prologue to the Psalter as a whole. In some Hebrew MSS., Pss. 1 and 2 are joined together so as to appear one ; also in codices of early versions, and in the works of patristic writers, the same feature is observed. Jewish tradition reckoned the two psalms as one, implying that the first served as preface or introduction to the entire book. The quotation from Ps. 2. 7 in Acts 13. 33 is introduced in some MSS. by the words ' as also it is written in the FIRST psalm.'

¹ Or, *in-
multitudinally
assemble*

² Or, *meditate*

³ Or, *trouble*

⁴ Some
ancient ver-
sions render,
Lay hold of
(or, *Receive*)
instruction
others,
Worship in
purity.

Why do the nations ¹ rage,
And the peoples ² imagine a vain thing ?
The kings of the earth set themselves,
And the rulers take counsel together,
Against the LORD, and against his anointed, *saying*,
Let us break their bands asunder,
And cast away their cords from us.

He that sitteth in the heavens shall laugh :
The LORD shall have them in derision.
Then shall he speak unto them in his wrath,
And ³ vex them in his sore displeasure :
Yet I have set my king
Upon my holy hill of Zion.

I will tell of the decree :
The LORD said unto me, Thou art my son ;
This day have I begotten thee.
Ask of me, and I will give *thee* the nations for thine
inheritance,
And the uttermost parts of the earth for thy posses-
sion.
Thou shalt break them with a rod of iron ;
Thou shalt dash them in pieces like a potter's vessel.

Now therefore be wise, O ye kings :
Be instructed, ye judges of the earth.
Serve the LORD with fear,
And rejoice with trembling.

⁴ Kiss the son, lest he be angry, and ye perish in the
way,

PSALM 2.—The absence of any heading from this psalm
adequately accounts for its having been combined with its
predecessor in some MSS. and versions (see note on Ps. 1).

For his wrath ⁵ will soon be kindled.
⁶ Blessed are all they that ⁷ put their trust in him.

⁵ Or, *may*

⁶ Or, *Happy*

⁷ Or, *take
refuge*

3 A Psalm of David, when he fled from Absalom his son.

1 LORD, how are mine adversaries increased !
Many are they that rise up against me.

2 Many there be which say ¹ of my soul,
There is no ² help for him in God.

¹ Or, *to*

[Selah ² Or,
salvation

3 But thou, O LORD, art a shield about me ;
My glory, and the lifter up of mine head.

4 I cry unto the LORD with my voice,
And he answereth me out of his holy hill. [Selah

5 I laid me down and slept ;
I awaked ; for the LORD sustaineth me.

6 I will not be afraid of ten thousands of the people,
That have set themselves against me round about.

7 Arise, O LORD ; save me, O my God :
For thou hast smitten all mine enemies upon the
cheek bone ;

Thou hast broken the teeth of the wicked.

8 ³ Salvation belongeth unto the LORD :

³ Or, *Victory*

Thy blessing be upon thy people. [Selah

For the Chief Musician ; on stringed instruments.

PSALM 3.—This is the first of the historical headings. They
are thirteen in number, and all relate to David. The others
are : Pss. 7, 18, 30, 34, 51, 52, 54, 56, 57, 59, 60, 142. From
verse 5 it appears that this is a morning hymn. The musical
subscription should read '*with* stringed instruments.' The
other instances in which this direction appears are : Pss. 5, 53,
54, 60, 66, 75. In Ps. 60 the Hebrew is written defectively,
implying a singular number ; but the early translators seem
to have read a plural form of the word, bringing this into the
general class of *Neginath* psalms.

A Psalm of David.

4

Answer me when I call, O God of my righteousness ;
 Thou hast set me at large *when I was* in distress :

¹ Have mercy upon me, and hear my prayer.

O ye sons of men, how long shall my glory be turned
 into dishonour ?

How long will ye love vanity, and seek after falsehood ?

2

But know that the LORD hath set apart ² him that is
 godly for himself :

3

The LORD will hear when I call unto him.

³ Stand in awe, and sin not :

4

Commune with your own heart upon your bed, and be
 still.

[Sela

Offer the sacrifices of righteousness,

5

And put your trust in the LORD.

Many there be that say, Who will shew us *any* good ?

LORD, lift thou up the light of thy countenance upon
 us.

Thou hast put gladness in my heart,

7

More than *they have* when their corn and their wine are
 increased.

PSALM 4.—As written, this is an evening hymn (vv. 4, 8); but it was not necessarily confined to such a use in the liturgy of Israel. The musical title should be rendered 'for, or in connexion with, *Nehiloth*,' or rather, following the oldest interpreters, *N'hālôth* (Inheritances, or Possessions). By a catchword, the psalm is thus indicated for use in commemoration of God's goodness to Israel in giving them the land by lot. Cp. Num. 26. 53, 56; 33. 54; 36. 2; Joshua 11. 23; 14. 1, 2. Note verses 3, 7, 8, as justifying the title, and corresponding with the selecting motive of the precentor.

8 In peace will I both lay me down and sleep :

For thou, LORD, ⁴ alone makest me dwell in safety.

⁴ Or, in solitude

For the Chief Musician ; with the ⁵ Nehiloth.

⁵ Or, wind instruments

5

A Psalm of David.

1 Give ear to my words, O LORD,

Consider my meditation.

2 Hearken unto the voice of my cry, my King, and my
 God :

For unto thee do I pray.

3 O LORD, in the morning shalt thou hear my voice ;

In the morning will I order *my prayer* unto thee, and
 will keep watch.

4 For thou art not a God that hath pleasure in wicked-
 ness :

¹ Evil shall not sojourn with thee.

5 ² The arrogant shall not stand in thy sight :

¹ Or, The evil man
² Or, Fools

Thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak lies :

PSALM 5.—Another Morning Prayer (verses 3, 7); hence 'with stringed instruments' (see musical title). The endorsement should continue to read 'Concerning, or relating to, the *Sheminith*.' This last word means *The Eighth*, and from its occurrence in 1 Chron. 15. 20, 21, in contradistinction to *Alamoth* ('Maidens'), it is inferred that it stands for the Male Choir, which was placed under harps. The reference to 'the holy temple' and 'house of the Lord,' in verse 7, has its counterpart in the other *Sheminith* psalm (11), 'The Lord is in his holy temple' (verse 4), seeming to imply that some special service was allotted to the Male Choir, as particularly so designated. The *Alamoth* psalm is 45. (Cp. Ps. 68. 25; Ezra 2. 65; Neh. 7. 67.) For other *Neginoth* (stringed instrument) psalms, see under Ps. 3.

The LORD abhorreth the bloodthirsty and deceitful man.

But as for me, in the multitude of thy lovingkindness
will I come into thy house : 7

In thy fear will I worship toward thy holy temple.

Lead me, O LORD, in thy righteousness because of
mine enemies ; 8

⁸ Or, *them*
that lie in
wait for me

Make thy way plain before my face.

⁴ Or,
steadfastness

For there is no ⁴ faithfulness in their mouth ; 9

⁶ Or, *a*
yawning
gulf

Their inward part is ⁶ very wickedness :

Their throat is an open sepulchre ;

⁶ Heb. *make*
smooth their
tongue.

They ⁶ flatter with their tongue.

Hold them guilty, O God ; 10

⁷ Or, *from*
their
counsels

Let them fall ⁷ by their own counsels :

Thrust them out in the multitude of their transgressions ;

For they have rebelled against thee.

⁸ Or, *So shall*
all those ...
rejoice, they
shall ever
shout ...
and thou
shalt defend
them : they
also ... shall
be joyful
in thee

⁸ But let all those that put their trust in thee rejoice, 11

Let them ever shout for joy, because thou defendest
them :

Let them also that love thy name be joyful in thee.

For thou wilt bless the righteous ; 12

O LORD, thou wilt compass him with favour as with
a shield.

¹ Or,
heighth

For the Chief Musician ; on stringed instruments, set to ¹ the
Sheminith.

A Psalm of David.

6

O LORD, rebuke me not in thine anger, 1

Neither chasten me in thy hot displeasure.

Have mercy upon me, O LORD ; for I am withered
away : 2

O LORD, heal me ; for my bones are vexed.

3 My soul also is sore vexed :

And thou, O LORD, how long ?

4 Return, O LORD, deliver my soul :

Save me for thy lovingkindness' sake.

5 For in death there is no remembrance of thee :

In ¹ Sheol who shall give thee thanks ?

¹ See Gen.
xxxvii. 35.

6 I am weary with my groaning ;

Every night make I my bed to swim ;

I water my couch with my tears.

7 Mine eye wasteth away because of grief ;

It waxeth old because of all mine adversaries.

8 Depart from me, all ye workers of iniquity ;

For the LORD hath heard the voice of my weeping.

9 The LORD hath heard my supplication ;

The LORD will receive my prayer.

10 All mine enemies shall be ashamed and sore vexed :

They shall turn back, they shall be ashamed suddenly.

7 Shiggaion of David, which he sang unto the LORD,
concerning the words of Cush a Benjamite.

1 O LORD my God, in thee do I ¹ put my trust :

Save me from all them that pursue me, and deliver
me :

¹ Or, *take*
refuge

PSALM 7.—*Shiggaion*=a hymn of praise, which David 'sang unto the Lord.' In the plural form the word occurs in Hab. 3. 1, where a series of extollations constitute a *prayer*. The subscript line should read 'For the Chief Musician : concerning, or relating to, the *Gittith*.' The title is a variant of *Gittith*, 'Winepresses,' a term used to designate the Autumn Festival—Tabernacles. This feast was not only the harvest thanksgiving in Israel, but a commemoration of the goodness of God to the tribes during the wilderness journeyings. The Lord made the people to dwell in booths, and thus became the

Lest he tear my soul like a lion, 2
 Rending it in pieces, while there is none to deliver.
 O LORD my God, if I have done this ; 3
 If there be iniquity in my hands ;
 If I have rewarded evil unto him that was at peace
 with me ; 4
 (Yea, I have delivered him that without cause was
 mine adversary :)
 Let the enemy pursue my soul, and overtake it ; 5.
 Yea, let him tread my life down to the earth,
 And lay my glory in the dust. Selah
 Arise, O LORD, in thine anger, 6
 Lift up thyself against the rage of mine adversaries :
 And awake for me ; thou hast commanded judge-
 ment.
¹Or, *So shall* ² And let the congregation of the peoples compass thee
 about : 7
 And over them return thou on high.
 The LORD ministereth judgement to the peoples : 8
 Judge me, O LORD, according to my righteousness, and
 to mine integrity ³ that is in me.
³Or, *be it*
^{unto me}
 Oh let the wickedness of the wicked come to an end, but
 establish thou the righteous : 9
 For the righteous God trieth the hearts and reins.
 My shield is with God, 10

Keeper of the nation (Lev. 23. 43 ; Ps. 121. 5-7). In this psalm the worshipper prays as conscious of Jehovah's care and solicitude (verses 1, 6-9, 11, 17). Note in verse 5, the language of the vintage season, 'Let him tread my life down to the earth, and lay my glory in the dust.' The deliverance of Israel involved the judgement of their oppressors. Hence the psalm anticipates the outpouring of Divine wrath upon the heathen (verses 6, 11-16). The other *Gittith* psalms are Pss. 80, 83.

Which saveth the upright in heart.
 11 God is a righteous judge,
 Yea, a God that hath indignation every day.
 12 ⁴ If a man turn not, he will whet his sword ;
 He hath bent his bow, and made it ready.
 13 He hath also prepared for him the instruments of
 death ;
 He maketh his arrows fiery shafts.
 14 Behold, he travaileth with iniquity ;
 Yea, he hath conceived mischief, and brought forth
 falsehood.
 15 He hath made a pit, and digged it,
 And is fallen into the ditch which he made.
 16 His mischief shall return upon his own head,
 And his violence shall come down upon his own pate.
 17 I will give thanks unto the LORD according to his
 righteousness :
 And will sing praise to the name of the LORD Most
 High.

For the Chief Musician ; set to the Gittith.

8

A Psalm of David.

1 O LORD, our Lord,
 How excellent is thy name in all the earth !
 Who ¹ hast set thy glory ² upon the heavens.

PSALM 8.—The subscript title should read 'Concerning, or relating to, *Muth-labben* '—'Death of the Champion,' i.e. Goliath, spoken of in 1 Sam. 17. 4, 51 as '*ish habbénaim*, 'the man who came out between the camps' for single combat = the champion. Having advanced to the giant in the Name of the Lord God of hosts, and achieved a great victory, David now sings 'How excellent is thy name in all the earth !' The stripling who challenged 'the uncircumcised Philistine'

⁴ Or, *Surely*
he will
again whet

¹ So some
 ancient
 versions.
 The Hebrew
 is obscure.
² Or, *above*

Out of the mouth of babes and sucklings hast thou
established strength, 2

Because of thine adversaries,
That thou mightest still the enemy and the avenger.

When I consider thy heavens, the work of thy fingers, 3

The moon and the stars, which thou hast ordained ;

What is man, that thou art mindful of him ? 4

And the son of man, that thou visitest him ?

For thou hast made him but little lower than ³ God, 5

And crownest him with glory and honour.

Thou madest him to have dominion over the works
of thy hands ; 6

Thou hast put all things under his feet :

All sheep and oxen, 7

Yea, and the beasts of the field ;

The fowl of the air, and the fish of the sea, 8

Whatsoever passeth through the paths of the seas.

O LORD, our Lord, 9

How excellent is thy name in all the earth !

For the Chief Musician ; set to Muth-labben.

with the words 'The battle is the Lord's' here says: 'Thou hast set thy glory above the heavens,' or 'made thy majesty to be exalted beyond all expression'; the weak had been made strong 'to still the enemy and the avenger' (2). From this point, dominion is the note of the psalm, dominion entrusted to man, visited and made 'but little lower than God' (5). The youth who smote the lion and the bear (see 1 Sam. 17. 36, 37) has now, by Divine help, enlarged his sphere of conquest; and verses 6-8 rightly estimate the honour and dignity of the victor of the day. The challenge delivered 'between the camps,' 'that all the earth may know that there is a God in Israel,' having been abundantly justified, David accords in this psalm all glory to Jehovah, excellent in name and excellent in effectual working (verse 9: compare Isa. 28. 29, R.V. marg.; 1 Sam. 17. 45, 46).

9

A Psalm of David.

1 I will give thanks unto the LORD with my whole
heart ;

I will shew forth all thy marvellous works.

2 I will be glad and exult in thee :

I will sing praise to thy name, O thou ¹ Most High. ¹ Or, Most

3 When mine enemies turn back, <sup>High; be-
cause mine
etc.</sup>

They stumble and perish at thy presence.

4 For thou hast maintained my right and my cause ;

Thou satest in the throne judging righteously.

5 Thou hast rebuked the ² nations, thou hast destroyed ² Or, heathen
the wicked,

Thou hast blotted out their name for ever and ever.

6 ³ The enemy are come to an end, they are desolate for ³ Or, O thou
ever ; <sup>enemy, deso-
lations are
come to a
perpetual
end</sup>

⁴ And the cities which thou hast ⁵ overthrown,
Their very memorial is perished.

7 But the LORD sitteth as king for ever :

He hath prepared his throne for judgement.

8 And he shall judge the world in righteousness,

He shall minister judgement to the ⁶ peoples in ⁶ Or, people
uprightness. <sup>Heb,
plucked up.</sup>

9 The LORD also will be a high tower for the oppressed,
A high tower in times of trouble ;

PSALM 9.—This psalm and the one which follows it are closely connected in form and language. In the Septuagint and other early versions, also in a few Hebrew manuscripts, they are one. An alphabetic structure runs through them, although in places this feature has become obscured. The section, verses 17 to 20, is a *meditation* (*Higgaion*) pointing a *moral* or *reflection* on what has preceded. The *Selah* at the end of the psalm announces the beginning of a new section or stanza, serving the purposes of the modern paragraph mark.

And they that know thy name will put their trust in thee ; 10

For thou, LORD, hast not forsaken them that seek thee.
Sing praises to the LORD, which dwelleth in Zion : 11

⁷ Or, peoples Declare among the ⁷ people his doings.

⁸ Or, For when he maketh... he remembereth ⁸ For he that maketh inquisition for blood remembereth them : 12

He forgetteth not the cry of the ⁹ poor.

Have mercy upon me, O LORD ; 13
Behold my affliction *which I suffer* of them that hate me,

Thou that liftest me up from the gates of death ;
That I may shew forth all thy praise : 14

In the gates of the daughter of Zion,

¹⁰ Or, saving help I will rejoice in thy ¹⁰ salvation.

The nations are sunk down in the pit that they made : 15

In the net which they hid is their own foot taken.

The LORD hath made himself known, he hath executed judgement : 16

¹¹ Or, He snareth the wicked ¹¹ The wicked is snared in the work of his own hands.

[Higgaion. Selah

The wicked shall return to Sheol, 17

Even all the nations that forget God.

For the needy shall not alway be forgotten, 18

¹² Or, meek Nor the expectation of the ¹² poor perish for ever.

Arise, O LORD ; let not man prevail : 19

Let the nations be judged in thy sight.

Put them in fear, O LORD : 20

Let the nations know themselves to be but men. [Selah

Why standest thou afar off, O LORD ? 10

Why hidest thou thyself in times of trouble ?

PSALM 10.—This psalm is the first of twenty-six in the

2 In the pride of the wicked ¹ the poor ² is hotly ¹ Or, he doth hotly pursue the poor pursued ;

³ Let them be taken in the devices that they have ² Heb. is set on fire. ³ Or, They are taken imagined.

3 For the wicked boasteth of his heart's desire,
And ⁴ the covetous renounceth, yea, ⁵ contemneth the ⁴ Or, blesseth the covetous, but contemneth &c. ⁵ Or, revileth LORD.

4 The wicked, in the pride of his countenance, saith,
He will not require it.

All his thoughts are, There is no God.

5 His ways are ⁶ firm at all times ; ⁶ Or, grievous
Thy judgements are far above out of his sight :
As for all his adversaries, he puffeth at them.

6 He saith in his heart, I shall not be moved :
To all generations I shall not be in adversity.

7 His mouth is full of cursing and deceit and ⁷ oppres- ⁷ Or, fraud sion :

Under his tongue is mischief and iniquity.

8 He sitteth in the lurking places of the villages :
In the covert places doth he murder the innocent :
His eyes are privily set against the ⁸ helpless. ⁸ Or, haples.

9 He lurketh in the covert as a lion in his den :
He lieth in wait to catch the poor :
He doth catch the poor, when he draweth him in his net.

10 ⁹ He croucheth, he boweth down,
And the ⁹ helpless fall by his strong ones. ⁹ Another rending in, And being crushed

11 He saith in his heart, God hath forgotten :
He hideth his face ; he will never see it.

12 Arise, O LORD ; O God, lift up thine hand :
Forget not the ¹⁰ poor.

¹⁰ Or, meek

entire Psalter which bear the endorsement of the Chief Musician, but have no attendant designation or title.

Wherefore doth the wicked contemn God, 13
 And say in his heart, Thou wilt not require *it* ?
^{11 Or, travail and grief} Thou hast seen *it* ; for thou beholdest ¹¹ mischief and
 spite, to take it into thy hand : 14
^{12 Or, hapless} The ¹² helpless committeth *himself* unto thee ;
 Thou hast been the helper of the fatherless.
 Break thou the arm of the wicked ; 15
 And as for the evil man, seek out his wickedness till
 thou find none.
 The LORD is King for ever and ever : 16
 The ¹³ nations are perished out of his land.
 LORD, thou hast heard the desire of the meek : 17
 Thou wilt ¹⁴ prepare their heart, thou wilt cause thine
 ear to hear :
 To judge the fatherless and the oppressed, 18
 That man which is of the earth may be terrible no more.
 For the Chief Musician.

A Psalm of David.

11

In the LORD put I my trust : 1
 How say ye to my soul,
^{1 Or, ye birds} Flee ¹ as a bird to your mountain ?
 For, lo, the wicked bend the bow, 2
 They make ready their arrow upon the string,
 That they may shoot in darkness at the upright in heart.
^{2 Or, For the foundations are destroyed; what hath the righteous wrought?} If the foundations be destroyed, 3
 What can the righteous do ?

PSALM 11.—This is the second (and last) of the *Sheminith* psalms—For the Male Choir. See 1 Chron. 15. 20, 21, also note on Ps. 5. The language of verse 2 would suggest this as appropriate for evening worship. 'The Lord is in his holy temple' (in verse 4) recalls a similar expression in the morning hymn of this series (Ps. 5. 7).

4 The LORD is in his holy temple,
 The LORD, his throne is in heaven ;
 His eyes behold, his eyelids try, the children of men.
 5 The LORD trieth the righteous :
 But the wicked and him that loveth violence his soul
 hateth.
 6 Upon the wicked he shall rain snares ;
 Fire and brimstone and burning wind shall be the
 portion of their cup.
 7 For the LORD is righteous ; he loveth ³ righteousness :
⁴ The upright shall behold his face.
 For the Chief Musician ; set to ⁵ the *Sheminith*.
^{3 Or, righteous deeds}
^{4 Or, His countenance hath beheld the upright}
^{5 Or, the eighth}

12

A Psalm of David.

1 Help, LORD ; for the godly man ceaseth ;
 For ¹ the faithful fail from among the children of men. ^{1 Or, faithfulness}
 2 They speak vanity every one with his neighbour : ^{1 Or, faithfulness}
 With flattering lip, and with a double heart, do they
 speak.
 3 The LORD shall cut off all flattering lips,
 The tongue that speaketh great things :
 4 Who have said, With our tongue will we prevail ;
 Our lips are ² our own : who is lord over us ? ^{2 Heb. with us}
 5 For the spoiling of the poor, for the sighing of the
 needy,
 Now will I arise, saith the LORD ;
 I will set him ³ in safety at whom they puff. ^{3 Or, in the safety he pants for}
 6 The words of the LORD are pure words ;
 As silver tried in a furnace on the earth,
 Purified seven times.
 7 Thou shalt keep them, O LORD,
 Thou shalt preserve them from this generation for
 ever.

The wicked walk on every side, 8
When vileness is exalted among the sons of men.
For the Chief Musician.

A Psalm of David.

13

How long, O LORD, wilt thou forget me for ever ? 1
How long wilt thou hide thy face from me ?
How long shall I take counsel in my soul, 2
Having sorrow in my heart all the day ?
How long shall mine enemy be exalted over me ?
Consider *and* answer me, O LORD my God : 3
Lighten mine eyes, lest I sleep the *sleep* of death ;
Lest mine enemy say, I have prevailed against him ; 4
Lest mine adversaries rejoice when I am moved.
But I have trusted in thy mercy ; 5
My heart shall rejoice in thy salvation :
I will sing unto the LORD, 6
Because he hath dealt bountifully with me.

For the Chief Musician.

A Psalm of David.

14

The fool hath said in his heart, There is no God. 1
They are corrupt, they have done abominable works ;
There is none that doeth good.
The LORD looked down from heaven upon the children
of men, 2
To see if there were any that did ¹ understand,
That did seek after God.
They are all gone aside ; they are together become
filthy ; 3

¹ Or, deal
wisely

PSALM 14.—This psalm reappears, with slight variations, as
Ps. 53, where it is headed 'Maschil of David.' Here we have
the Divine name JEHOVAH ; there simply Elohim (God).

There is none that doeth good, no, not one.
4 Have all the workers of iniquity no knowledge ?
Who eat up my people *as* they eat bread,
And call not upon the LORD.
5 There were they in great fear :
For God is in the generation of the righteous.
6 Ye put to shame the counsel of the poor,
² Because the LORD is his refuge. ² Or, But
7 Oh that the salvation of Israel were come out of Zion !
When the LORD ³ bringeth back the captivity of his ³ Or,
people, *returneth* ⁴
Then shall Jacob rejoice, *and* Israel shall be glad.

15

A Psalm of David.

1 LORD, who shall sojourn in thy ¹ tabernacle ? ¹ Heb. tent.
Who shall dwell in thy holy hill ?
2 He that walketh uprightly, and worketh righteousness,
And speaketh truth in his heart.
3 ² He that slandereth not with his tongue, ² Or, He
Nor doeth evil to his friend, *slandereth*
Nor taketh up a reproach against his neighbour.
4 In ³ whose eyes a reprobate is despised ; ³ Or, his
But he honoureth them that fear the LORD.
⁴ He that sweareth ⁵ to his own hurt, and changeth ⁴ Or, He
not. *sweareth*
5 ⁶ He that putteth not out his money to usury, ⁵ Some an-
Nor taketh reward against the innocent. *cient ver-*
He that doeth these things shall never be moved. *sions have,*
to his
friend.
⁶ Or, He *putteth*

16

Michtam of David.

1 Preserve me, O God : for in thee do I put my trust.

PSALM 16.—The term *Michtam* seems best explained by a
personal or *private* prayer or meditation. The first person

- ¹ So the Sept., Vulg. and Syr. The Hebrew text as pointed reads, *Thou hast said, O my soul.*
² Or, *the Lord*
³ Or, *unto*
⁴ Or, *And the excellent ... delight: their &c.*
⁵ Or, *give gifts for*
- ¹ I have said unto the LORD, Thou art ² my Lord : 2
 I have no good beyond thee.
³ As for the saints that are in the earth, 3
⁴ They are the excellent in whom is all my delight.
 Their sorrows shall be multiplied that ⁵ exchange *the*
LORD for another god : 4
 Their drink offerings of blood will I not offer,
 Nor take their names upon my lips.
 The LORD is the portion of mine inheritance and of
 my cup : 5
 Thou maintainest my lot. .
 The lines are fallen unto me in pleasant places ; 6
 Yea, I have a goodly heritage.
 I will bless the LORD, who hath given me counsel : 7
 Yea, my reins instruct me in the night seasons.
 I have set the LORD always before me : 8
 Because he is at my right hand, I shall not be moved.
 Therefore my heart is glad, and my glory rejoiceth : 9
 My flesh also shall dwell ⁶ in safety.
⁸ Or, *confidently*
 For thou wilt not leave my soul to Sheol ; 10
⁷ Or, *godly*
⁸ Or, *beloved*
⁹ Or, *the pit*
 Neither wilt thou suffer thine ⁷ holy one to see ⁸ corruption.
 Thou wilt shew me the path of life : 11
 In thy presence is fulness of joy ;
 In thy right hand there are pleasures for evermore.

A Prayer of David.

17

Hear the right, O LORD, attend unto my cry ; 1
 Give ear unto my prayer, that goeth not out of feigned lips.

singular of the pronoun is very prominent in this psalm. The other *Michtam* psalms are—Pss. 56, 57, 58, 59, 60. All are ascribed to David.

- 2 Let my sentence come forth from thy presence ;
¹ Let thine eyes look upon equity. ¹ Or, *Thy eyes behold with equity*
 3 Thou hast proved mine heart ; thou hast visited me
 in the night ;
 Thou hast tried me, and ² findest nothing ; ² Or, *find no evil for*
 I am purposed that my mouth shall not transgress. *pose in my mouth &c.*
 4 As for the works of men, by the word of thy lips
 I have kept me from the ways of the violent.
 5 My steps have held fast to thy paths,
 My feet have not slipped.
 6 I have called upon thee, for thou wilt answer me, O
 God :
 Incline thine ear unto me, *and* hear my speech.
 7 Shew thy marvellous lovingkindness, O thou that
 savest them which put their trust *in thee*
³ From those that rise up *against them*, by thy right ³ Or, *From those that rise up against thy right hand*
 hand.
 8 Keep me as the apple of the eye,
 Hide me under the shadow of thy wings,
 9 From the wicked that spoil me,
 My deadly enemies, that compass me about.
 10 ⁴ They are inclosed in their own fat : ⁴ Or, *The have shut their hear*
 With their mouth they speak proudly.
 11 They have now compassed us in our steps :
 They set their eyes to cast *us* down to the earth.
 12 He is like a lion that is greedy of his prey,
 And as it were a young lion lurking in secret places. ⁵ Or, *Forestand*
 13 Arise, O LORD, ⁶ Or, *the wicked, which is a sword*
⁵ Confront him, cast him down : ⁷ Or, *men which are thy hand*
 Deliver my soul from ⁶ the wicked by thy sword ;
 14 From ⁷ men, by thy hand, O LORD, ⁸ Or, *From men whose portion is in this life, whose life is of this world*
⁸ From men of the world, whose portion is in *this* life,
 And whose belly thou fillest with thy treasure :

They are satisfied with children,
And leave the rest of their substance to their babes.

⁹ Or, *let me* As for me, ⁹ I shall behold thy face in righteousness : 15
¹⁰ Heb. *form*. ⁹ I shall be satisfied, when I awake, with thy ¹⁰ like-
See Num. ness.
xii. 8.

For the Chief Musician.

¹ See 2 Sam. A Psalm of David the servant of the LORD, ¹ who spake unto 18
xxii. the LORD the words of this song in the day that the LORD
delivered him from the hand of all his enemies, and from
the hand of Saul : and he said,

I love thee, O LORD, my strength. 1
The LORD is my rock, and my fortress, and my
deliverer ; 2

My God, my strong rock, in him will I trust ;
My shield, and the horn of my salvation, my high
tower.

I will call upon the LORD, who is worthy to be praised : 3
So shall I be saved from mine enemies.

The cords of death compassed me, 4
And the floods of ² ungodliness made me afraid.

² Heb.
Belial.

The cords of Sheol were round about me : 5
The snares of death came upon me.

In my distress I called upon the LORD, 6
And cried unto my God :

He heard my voice out of his temple,
And my cry before him came into his ears.

Then the earth shook and trembled, 7
The foundations also of the mountains moved

And were shaken, because he was wroth.
There went up a smoke ³ out of his nostrils, 8

³ Or, *in his*
wrath

And fire out of his mouth devoured :
Coals were kindled by it.

9 He bowed the heavens also, and came down ;
And thick darkness was under his feet.

10 And he rode upon a cherub, and did fly :
Yea, he flew swiftly upon the wings of the wind.

11 He made darkness his hiding place, his pavilion
round about him ;

Darkness of waters, thick clouds of the skies.

12 At the brightness before him his thick clouds passed,
Hailstones and coals of fire.

13 The LORD also thundered in the heavens,
And the Most High uttered his voice ;
Hailstones and coals of fire.

14 And he sent out his arrows, and scattered them ;
⁴ Yea, lightnings manifold, and discomfited them.

⁴ Or, *And*
shot out
lightnings

15 Then the channels of waters appeared,
And the foundations of the world were laid bare,
At thy rebuke, O LORD,
At the blast of the breath of thy nostrils.

16 He sent from on high, he took me ;
He drew me out of ⁵ many waters.

⁵ Or, *great*

17 He delivered me from my strong enemy,
And from them that hated me, for they were too
mighty for me.

18 They came upon me in the day of my calamity :
But the LORD was my stay.

19 He brought me forth also into a large place ;
He delivered me, because he delighted in me.

20 The LORD rewarded me according to my righteous-
ness ;

According to the cleanness of my hands hath he
recompensed me.

21 For I have kept the ways of the LORD,
And have not wickedly departed from my God.

For all his judgements were before me, 22
 And I put not away his statutes from me.
 I was also perfect with him, 23
 And I kept myself from mine iniquity.
 Therefore hath the LORD recompensed me according to
 my righteousness, 24
 According to the cleanness of my hands in his eye-
 sight.
 With the merciful thou wilt shew thyself merciful ; 25
 With the perfect man thou wilt shew thyself perfect ;
 With the pure thou wilt shew thyself pure ; 26
 And with the perverse thou wilt shew thyself froward.
 For thou wilt save the afflicted people ; 27
 But the haughty eyes thou wilt bring down.
 For thou wilt light my lamp : 28
 The LORD my God will lighten my darkness.
 For by thee I run ⁶ upon a troop ; 29
 And by my God do I leap over a wall.
 As for God, his way is perfect : 30
 The word of the LORD is tried ;
 He is a shield unto all them that trust in him.
 For who is God, save the LORD ? 31
 And who is a rock, beside our God ?
 The God that girdeth me with strength, 32
 And maketh my way perfect.
 He maketh my feet like hinds' feet : 33
 And setteth me upon my high places.
 He teacheth my hands to war ; 34
 So that mine arms do bend a bow of brass.
 Thou hast also given me the shield of thy salvation : 35
 And thy right hand hath holden me up,
 And thy ⁷ gentleness hath made me great.
 Thou hast enlarged my steps under me, 36

And my ⁸ feet have not slipped. ^{8 Heb. ankles.}
 37 I will pursue mine enemies, and overtake them :
 Neither will I turn again till they are consumed.
 38 I will smite them through that they shall not be able
 to rise :
 They shall fall under my feet.
 39 For thou hast girded me with strength unto the
 battle :
 Thou hast ⁹ subdued under me those that rose up ^{9 Heb. caused to bow.}
 against me.
 40 Thou hast also made mine enemies turn their backs
 unto me,
 That I might cut off them that hate me.
 41 They cried, but there was none to save :
 Even unto the LORD, but he answered them not.
 42 Then did I beat them small as the dust before the
 wind :
 I did ¹⁰ cast them out as the mire of the streets. ^{10 Heb. empty.}
 43 Thou hast delivered me from the strivings of the
 people ;
 Thou ¹¹ hast made me the head of the nations : ^{11 Or, will make}
 A people whom I have not known shall serve me.
 44 As soon as they hear of me they shall obey me :
 The strangers shall ¹² submit themselves unto me. ^{12 Or, yield feigned obedience Heb. lie.}
 45 The strangers shall fade away,
 And shall come trembling out of their close places.
 46 The LORD liveth ; and blessed be my rock ;
 And exalted be the God of my salvation :
 47 Even the God that executeth vengeance for me,
 And subdueth peoples under me.
 48 He rescueth me from mine enemies :
 Yea, thou liftest me up above them that rise up
 against me :

Thou deliverest me from the violent man.
 Therefore I will give thanks unto thee, O LORD, among
 the nations, 49
 And will sing praises unto thy name.
 Great ¹³ deliverance giveth he to his king ; 50
 And sheweth lovingkindness to his anointed,
 To David and to his seed, for evermore.
 For the Chief Musician.

A Psalm of David.

19

The heavens declare the glory of God ; 1
 And the firmament sheweth his handywork.
 Day unto day uttereth speech, 2
 And night unto night sheweth knowledge.
 There is no speech nor language ; 3
 Their voice cannot be heard.
 Their line is gone out through all the earth, 4
 And their words to the end of the world.
 In them hath he set a ¹ tabernacle for the sun,
 Which is as a bridegroom coming out of his chamber, 5
 And rejoiceth as a strong man to run his course.
 His going forth is from the end of the heaven, 6
 And his circuit unto the ends of it :
 And there is nothing hid from the heat thereof.

The law of the LORD is perfect, restoring the soul : 7
 The testimony of the LORD is sure, making wise the
 simple.
 The precepts of the LORD are right, rejoicing the
 heart : 8
 The commandment of the LORD is pure, enlightening
 the eyes.
 The fear of the LORD is clean, enduring for ever : 9

The judgements of the LORD are true, *and* righteous
 altogether.
 10 More to be desired are they than gold, yea, than
 much fine gold :
 Sweeter also than honey and ² the honeycomb.
 11 Moreover by them is thy servant warned :
 In keeping of them there is great reward.
 12 Who can discern *his* errors ?
 Clear thou me from hidden *faults*.
 13 Keep back thy servant also ³ from presumptuous
sins ; ³ Or, *from the proud*
 Let them not have dominion over me : then shall I
 be perfect,
 And I shall be clear from great transgression.
 14 Let the words of my mouth and the meditation of my
 heart be acceptable in thy sight,
 O LORD, my rock, and my redeemer.
 For the Chief Musician.

20

A Psalm of David.

1 The LORD answer thee in the day of trouble ;
 The name of the God of Jacob set thee up on high ;
 2 Send thee help from the sanctuary,
 And ¹ strengthen thee out of Zion ; ¹ Or, *support*
 3 Remember all thy ² offerings,
 And ³ accept thy burnt sacrifice ; ² Or, *meal offerings*
 4 Grant thee thy heart's desire, ³ Heb. *accept*
 And fulfil all thy counsel. ³ Heb. *as fat*
 5 We will triumph in thy ⁴ salvation,
 And in the name of our God we will set up our
 banners : ⁴ Or, *victor*
 The LORD fulfil all thy petitions.
 6 Now know I that the LORD saveth his anointed ;

He will answer him from his holy heaven
 With the saving strength of his right hand.
 Some *trust* in chariots, and some in horses : 7
 But we will make mention of the name of the LORD
 our God.

They are bowed down and fallen : 8
 But we are risen, and stand upright.

⁵ Save, LORD : 9
 Let the King answer us when we call.

For the Chief Musician.

A Psalm of David. 21

The king shall joy in thy strength, O LORD ; 1
 And in thy salvation how greatly shall he rejoice !
 Thou hast given him his heart's desire, 2
 And hast not withholden the request of his lips. [Selah
 For thou preventest him with the blessings of ¹ good-
 ness : 3

Thou settest a crown of fine gold on his head.
 He asked life of thee, thou gavest it him ; 4

PSALM 21.—A National Anthem. The musical line should read : ' Concerning, or relating to, *Aijelesh hash-Shahar* ' = ' The Hind of the Morning. ' In oriental figure, the hind is an emblem of grace and beauty ; the morning, or dawn, is that for which the watchman waits. Hence the title suggests, in metaphor, an object towards which the heart goes out in warm desire. If the reference is to the substance of the psalm, then the response is supplied in verse 2, ' Thou hast given him his heart's desire, and hast not withholden the request of his lips ' (see Ps. 20. 4). More probably, the title is a pictorial designation of the King himself. He was the pride and glory of his people—as the *glow of dawn*—honoured and beloved. The feminine gender of the substantive presents no difficulty, as in Hebrew and its cognates, gracious qualities and dignity of station were often indicated by the use of such forms.

Even length of days for ever and ever.
 5 His glory is great in thy salvation :
 Honour and majesty dost thou lay upon him.
 6 For thou ² makest him most blessed for ever :
 Thou makest him glad with joy in thy presence.
 7 For the king trusteth in the LORD,
 And through the lovingkindness of the Most High he
 shall not be moved.
 8 Thine hand shall find out all thine enemies :
 Thy right hand shall find out those that hate thee.
 9 Thou shalt make them as a fiery furnace in the time
 of thine ³ anger.
 The LORD shall swallow them up in his wrath,
 And the fire shall devour them.
 10 Their fruit shalt thou destroy from the earth,
 And their seed from among the children of men.
 11 For they intended evil against thee :
 They imagined a device, which they are not able to
 perform.
 12 For thou shalt make them turn their back,
 Thou shalt make ready with thy bowstrings against
 the face of them.
 13 Be thou exalted, O LORD, in thy strength :
 So will we sing and praise thy power.

For the Chief Musician ; set to ' *Aijelesh hash-Shahar*. ' 4 That is, *The hind of the morning*.

22 A Psalm of David.

1 My God, my God, why hast thou forsaken me ?
¹ Why art thou so far from helping me, and from the words of my roaring ?
 2 O my God, I cry in the day-time, but thou answerest not ;

⁵ Or, as some ancient versions have, O LORD, save the king ; and answer &c.

¹ Or, good things

² Heb. *sett* him to be blessings. See Gen. xii. 2.

³ Or, presence Heb. *countenance*.

⁴ That is, *The hind of the morning*.

¹ Or, Far from my help are the words of roaring

² Or, *but find no rest* And in the night season, ² and am not silent.
 But thou art holy, 3
³ Or, *art enthroned upon* O thou that ³ inhabitest the praises of Israel. 4
 Our fathers trusted in thee :
 They trusted, and thou didst deliver them. 4
 They cried unto thee, and were delivered : 5
 They trusted in thee, and were not ashamed. 5
 But I am a worm, and no man ; 6
 A reproach of men, and despised of the people. 6
 All they that see me laugh me to scorn : 7
 They shoot out the lip, they shake the head, *saying*, 7
⁴ Or, *He trusted on the LORD, that he would deliver him* ⁴ Commit *thyself* unto the LORD ; let him deliver him, 8
 Let him deliver him, seeing he delighteth in him. 8
 But thou art he that took me out of the womb : 9
 Thou didst make me trust *when I was* upon my mother's breasts. 9
 I was cast upon thee from the womb : 10
 Thou art my God from my mother's belly. 10
 Be not far from me ; for trouble is near ; 11
 For there is none to help. 11
 Many bulls have compassed me : 12
 Strong bulls of Bashan have beset me round. 12
 They gape upon me with their mouth, 13
 As a ravening and a roaring lion. 13
 I am poured out like water, 14
 And all my bones are out of joint : 14
 My heart is like wax ;
 It is melted in the midst of my bowels.
 My strength is dried up like a potsherd ; 15
 And my tongue cleaveth to my jaws ;
 And thou hast brought me into the dust of death.
 For dogs have compassed me : 16
 The assembly of evil-doers have inclosed me ;

⁵ They pierced my hands and my feet.
 17 I may tell all my bones ;
 They look and stare upon me :
 18 They part my garments among them,
 And upon my vesture do they cast lots.
 19 But be not thou far off, O LORD :
 O thou my succour, haste thee to help me.
 20 Deliver my soul from the sword ;
⁶ My darling from the power of the dog.
 21 Save me from the lion's mouth ;
 Yea, from the horns of the wild-oxen thou hast answered me.
 22 I will declare thy name unto my brethren :
 In the midst of the congregation will I praise thee.
 23 Ye that fear the LORD, praise him ;
 All ye the seed of Jacob, glorify him ;
 And stand in awe of him, all ye the seed of Israel.
 24 For he hath not despised nor abhorred the affliction of the afflicted ;
 Neither hath he hid his face from him ;
 But when he cried unto him, he heard.
 25 Of thee cometh my praise in the great congregation :
 I will pay my vows before them that fear him.
 26 The meek shall eat and be satisfied :
 They shall praise the LORD that seek after him :
 Let your heart live for ever.
 27 All the ends of the earth shall remember and turn unto the LORD :
 And all the kindreds of the nations shall worship before thee.
 28 For the kingdom is the LORD's :
 And he is the ruler over the nations.

⁵ So the Sept., Vulg. and Syr. According to other ancient versions, *They bound.* The Hebrew text as pointed reads, *Like a lion.*

⁶ Heb. *My only one.*

All the fat ones of the earth shall eat and worship : 29
All they that go down to the dust shall bow before
him,

Even he that cannot keep his soul alive.

A seed shall serve him ; 30

¹ Or, *It shall
be counted
unto the
Lord for his
generation*

¹ It shall be told of the Lord unto the *next* generation.
They shall come and shall declare his righteousness 31
Unto a people that shall be born, that he hath done
it.

A Psalm of David.

23

The LORD is my shepherd ; I shall not want. 1

He maketh me to lie down in green pastures : 2

He leadeth me beside the ¹ still waters.

¹ Heb.
*waters of
rest.*

He restoreth my soul : 3

He guideth me in the paths of righteousness for his
name's sake.

² Or, *deep
darkness
(and so
elsewhere)*

Yea, though I walk through the valley of ² the shadow
of death, 4

I will fear no evil ; for thou art with me :

Thy rod and thy staff, they comfort me.

Thou preparest a table before me in the presence of
mine enemies : 5

Thou hast anointed my head with oil ; my cup runneth
over.

³ Or, *Only*

³ Surely goodness and mercy shall follow me all the
days of my life : 6

And I will dwell in the house of the LORD ⁴ for ever.

⁴ Heb. *for
length of
days.*

A Psalm of David.

24

The earth is the LORD'S, and the fulness thereof ; 1

The world, and they that dwell therein.

PSALM 24.—In the Septuagint version this psalm is headed
' for the first day of the week ' i e. to be sung at morning service

2 For he hath founded it upon the seas,
And established it upon the floods.

3 Who shall ascend into the hill of the LORD ?
And who shall stand in his holy place ?

4 He that hath clean hands, and a pure heart ;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.

5 He shall receive a blessing from the LORD,
And righteousness from the God of his salvation.

6 This is the generation of them that seek after
him,

That seek thy face, ¹ O ² God of Jacob.

[Selah ¹ Or, even
Jacob
² So some
ancient
versions.
³ Or, *ancient*

7 Lift up your heads, O ye gates ;
And be ye lift up, ye ³ everlasting doors :
And the King of glory shall come in.

8 Who is the King of glory ?
The LORD strong and mighty,
The LORD mighty in battle.

9 Lift up your heads, O ye gates ;
Yea, lift them up, ye ³ everlasting doors :
And the King of glory shall come in.

10 Who is this King of glory ?
The LORD of hosts,
He is the King of glory.

[Selah

25

A Psalm of David.

1 Unto thee, O LORD, do I lift up my soul.

2 O my God, in thee have I trusted,
Let me not be ashamed ;

Let not mine enemies triumph over me.

on that day. The opening verses doubtless suggested the
allocation (Gen. 1. 1, 2). See note on Ps. 92.

Yea, none that wait on thee shall be ashamed : 3
They shall be ashamed that deal treacherously without
cause.

Shew me thy ways, O LORD ; 4
Teach me thy paths.

Guide me in thy truth, and teach me ; 5
For thou art the God of my salvation ;
On thee do I wait all the day.

Remember, O LORD, thy tender mercies and thy
lovingkindnesses ; 6

For they have been ever of old.

Remember not the sins of my youth, nor my trans-
gressions : 7

According to thy lovingkindness remember thou me,
For thy goodness' sake, O LORD.

Good and upright is the LORD : 8
Therefore will he instruct sinners in the way.

The meek will he guide in judgement : 9
And the meek will he teach his way.

All the paths of the LORD are lovingkindness and
truth 10

Unto such as keep his covenant and his testimonies.

For thy name's sake, O LORD, 11

Pardon mine iniquity, for it is great.

What man is he that feareth the LORD ? 12

Him shall he instruct in the way that he shall choose.

His soul shall dwell at ease ; 13

And his seed shall inherit the land.

¹ Or, counsel
Or, friend-ship The ¹ secret of the LORD is with them that fear him ; 14

² Or, And his cove-
nant, to
know it ² And he will shew them his covenant.

Mine eyes are ever toward the LORD ; 15

For he shall pluck my feet out of the net.

Turn thee unto me, and have mercy upon me : 16

For I am desolate and afflicted.

17 The troubles of my heart ³ are enlarged :
O bring thou me out of my distresses.

18 Consider mine affliction and my travail ,
And forgive all my sins.

19 Consider mine enemies, for they are many ;
And they hate me with cruel hatred.

20 O keep my soul, and deliver me :
Let me not be ashamed, for I put my trust in thee.

21 Let integrity and uprightness preserve me,
For I wait on thee.

22 Redeem Israel, O God,
Out of all his troubles.

26

A Psalm of David.

1 Judge me, O LORD, for I have walked in mine in-
tegrity :

I have trusted also in the LORD ¹ without wavering. ¹ Or, I shal
not slide

2 Examine me, O LORD, and prove me ;
Try my reins and my heart.

3 For thy lovingkindness is before mine eyes ;
And I have walked in thy truth.

4 I have not sat with vain persons ;
Neither will I go in with dissemblers.

5 I hate the congregation of evil-doers,
And will not sit with the wicked.

6 I will wash mine hands in innocency ;
So will I compass thine altar, O LORD :

7 That I may ² make the voice of thanksgiving to be ² Or, publis
with the
voice of
thanks-
giving.
heard,

And tell of all thy wondrous works.

8 LORD, I love the habitation of thy house,
And the place ³ where thy glory dwelleth.

³ Heb. of th
tabernacle
thy glory.

⁴ Or, *Take not away* ⁴ Gather not my soul with sinners, 9
 Nor my life with men of blood :
 In whose hands is mischief, 10
 And their right hand is full of bribes.
 But as for me, I will walk in mine integrity : 11
 Redeem me, and be merciful unto me.
 My foot standeth in an even place : 12
 In the congregations will I bless the LORD.

A Psalm of David.

27

The LORD is my light and my salvation ; whom shall
 I fear ? 1
¹ Or, *strong hold* The LORD is the ¹ strength of my life ; of whom shall
 I be afraid ?
 When evil-doers came upon me to eat up my flesh, 2
Even mine adversaries and my foes, they stumbled and
 fell.
 Though an host should encamp against me, 3
 My heart shall not fear :
 Though war should rise against me,
² Or, *In this* ² Even then will I be confident.
 One thing have I asked of the LORD, that will I seek
 after ; 4
 That I may dwell in the house of the LORD all the days
 of my life,
³ Or, *the pleasantness* To behold ³ the beauty of the LORD, and to ⁴ inquire in
⁴ Or, *consider his temple* his temple.
 For in the day of trouble he shall keep me secretly in
 his pavilion : 5
⁶ Heb. *tent*. In the covert of his ⁵ tabernacle shall he hide me ;
 He shall lift me up upon a rock.
 And now shall mine head be lifted up above mine
 enemies round about me ; 6

And I will offer in his ⁵ tabernacle sacrifices of ⁶ joy ; ⁶ Or, *shouting*
 I will sing, yea, I will sing praises unto the LORD. ^{Or, trumpet sound}
 7 Hear, O LORD, when I cry with my voice :
 Have mercy also upon me, and answer me.
 8 *When thou saidst*, Seek ye my face ; my heart said
 unto thee,
 Thy face, LORD, will I seek.
 9 Hide not thy face from me ;
 Put not thy servant away in anger :
 Thou hast been my help ;
 Cast me not off, neither forsake me, O God of my
 salvation.
 10 ⁷ For my father and my mother have forsaken me, ⁷ Or, *When my father and my mother forsake me, the LORD &c.*
 But the LORD will take me up.
 11 Teach me thy way, O LORD ;
 And lead me in a plain path,
 Because of ⁸ mine enemies. ⁸ Or, *them that lie in wait for me*
 12 Deliver me not over unto the will of mine adver-
 saries :
 For false witnesses are risen up against me, and such
 as breathe out cruelty.
 13 *I had fainted*, unless I had believed to see the good-
 ness of the LORD
 In the land of the living.
 14 Wait on the LORD :
 Be strong, and let thine heart take courage ;
 Yea, wait thou on the LORD.

28

A Psalm of David.

1 Unto thee, O LORD, will I call ;
 My rock, be not thou deaf unto me :
 Lest, if thou be silent unto me,

I become like them that go down into the pit.
Hear the voice of my supplications, when I cry unto thee,

¹ Or, toward the innermost place of thy sanctuary When I lift up my hands ¹ toward thy holy oracle.
Draw me not away with the wicked,
And with the workers of iniquity ;
Which speak peace with their neighbours,
But mischief is in their hearts.
Give them according to their work, and according to the wickedness of their doings :
Give them after the operation of their hands ;
Render to them their desert.
Because they regard not the works of the LORD,
Nor the operation of his hands,
He shall break them down and not build them up.
Blessed be the LORD,
Because he hath heard the voice of my supplications.
The LORD is my strength and my shield ;
My heart hath trusted in him, and I am helped :
Therefore my heart greatly rejoiceth ;
And with my song will I praise him.
The LORD is ² their strength,
And he is a strong hold of salvation to his anointed.
Save thy people, and bless thine inheritance :
Feed them also, and bear them up for ever.

A Psalm of David.

29

¹ Or, sons of God Give unto the LORD, O ye ¹ sons of the ² mighty,
² Or, gods Give unto the LORD glory and strength.
See Ex. xv. Give unto the LORD the glory due unto his name ;
II. Worship the LORD ³ in the beauty of holiness.
³ Or, in holy array The voice of the LORD is upon the waters :

The God of glory thundereth,
Even the LORD upon ⁴ many waters. ⁴ Or, great
4 The voice of the LORD is powerful ;
The voice of the LORD is full of majesty.
5 The voice of the LORD breaketh the cedars ;
Yea, the LORD breaketh in pieces the cedars of Lebanon.
6 He maketh them also to skip like a calf ;
Lebanon and Sirion like a young wild-ox.
7 The voice of the LORD ⁵ cleaveth the flames of fire. ⁵ Or, heave! out flames of fire
8 The voice of the LORD shaketh the wilderness ;
The LORD shaketh the wilderness of Kadesh.
9 The voice of the LORD maketh the hinds to calve,
And strippeth the forests bare :
And in his temple every thing saith, Glory.
10 The LORD sat as king at the Flood ;
Yea, the LORD sitteth as king for ever.
11 The LORD will give strength unto his people ;
The LORD will bless his people with peace.

30 A Psalm ; a Song at the Dedication of the House ;
a Psalm of David.

1 I will extol thee, O LORD ; for thou hast ¹ raised me up, ¹ Or, drawn
And hast not made my foes to rejoice over me.
2 O LORD my God,
I cried unto thee, and thou hast healed me.
3 O LORD, thou hast brought up my soul from Sheol : ² Another reading is, from a man, them that go down to the pit.
Thou hast kept me alive, ² that I should not go down to the pit.
4 Sing praise unto the LORD, O ye saints of his,
And give thanks to his holy ³ name. ³ Heb. memorial. See Ex. iii. 15.

⁴ Or, *His favour is for a life time*
⁶ Heb. *may come in to lodge at even.*

For his anger is but for a moment ; 5
⁴ In his favour is life :
 Weeping ⁶ may tarry for the night,
 But joy *cometh* in the morning.
 As for me, I said in my prosperity, 6
 I shall never be moved.
 Thou, LORD, of thy favour hadst made my mountain to
 stand strong : 7
 Thou didst hide thy face ; I was troubled.
 I cried to thee, O LORD ; 8
 And unto the LORD I made supplication :
 What profit is there in my blood, when I go down to
 the pit ? 9
 Shall the dust praise thee ? shall it declare thy truth ?
 Hear, O LORD, and have mercy upon me : 10
 LORD, be thou my helper.
 Thou hast turned for me my mourning into dancing ; 11
 Thou hast loosed my sackcloth, and girded me with
 gladness :
 To the end that *my* glory may sing praise to thee, and
 not be silent. 12
 O LORD my God, I will give thanks unto thee for ever.

For the Chief Musician.

A Psalm of David.

31

In thee, O LORD, do I put my trust ; let me never be
 ashamed : 1
 Deliver me in thy righteousness.
 Bow down thine ear unto me ; deliver me speedily : 2
 Be thou to me a strong rock, an house of ¹ defence to
 save me.
 For thou art my rock and my fortress ; 3
 Therefore for thy name's sake lead me and guide me.

4 Pluck me out of the net that they have laid privily
 for me ;
 For thou art my strong hold.
 5 Into thine hand I commend my spirit :
 Thou hast redeemed me, O LORD, thou God of truth.
 6 I hate them that regard lying vanities :
 But I trust in the LORD.
 7 I will be glad and rejoice in thy mercy :
 For thou hast seen my affliction ;
 Thou hast known ² my soul in adversities :
 8 And thou hast not shut me up into the hand of the
 enemy ; ² Or, *the adversities of my soul*
 Thou hast set my feet in a large place.
 9 Have mercy upon me, O LORD, for I am in distress :
 Mine eye wasteth away with grief, *yea*, my soul and
 my body.
 10 For my life is spent with sorrow, and my years with
 sighing :
 My strength faileth because of mine iniquity, and my
 bones are wasted away.
 11 Because of all mine adversaries I am become a re-
 proach,
 Yea, unto my neighbours exceedingly, and a fear to
 mine acquaintance :
 They that did see me without fled from me.
 12 I am forgotten as a dead man out of mind :
 I am like a broken vessel.
 13 For I have heard the defaming of many,
 Terror on every side :
 While they took counsel together against me,
 They devised to take away my life.
 14 But I trusted in thee, O LORD :
 I said, Thou art my God.

My times are in thy hand : 15
 Deliver me from the hand of mine enemies, and from
 them that persecute me.
 Make thy face to shine upon thy servant : 16
 Save me in thy lovingkindness.
 Let me not be ashamed, O LORD ; for I have called
 upon thee : 17
 Let the wicked be ashamed, let them be silent in
 Sheol.
 Let the lying lips be dumb ; 18
 Which speak against the righteous insolently,
 With pride and contempt.
 Oh how great is thy goodness, which thou hast laid up
 for them that fear thee, 19
 Which thou hast wrought for them that put their trust
 in thee, before the sons of men !
 In the covert of thy presence shalt thou hide them
 from the plottings of man : 20
 Thou shalt keep them secretly in a pavilion from the
 strife of tongues.
 Blessed be the LORD : 21
 For he hath shewed me his marvellous lovingkindness
 in a strong city.
³ Or, alarm As for me, I said in my ³ haste, I am cut off from before
 thine eyes : 22
 Nevertheless thou heardest the voice of my supplica-
 tions when I cried unto thee.
 O love the LORD, all ye his saints : 23
⁴ Or, faith- The LORD preserveth ⁴ the faithful,
 fulness And plentifully rewardeth the proud doer.
 Be strong, and let your heart take courage, 24
⁵ Or, All ye that ⁵ hope in the LORD.
 wait for

32

A Psalm of David. Maschil.

1 Blessed is he whose transgression is forgiven, whose
 sin is covered.
 2 Blessed is the man unto whom the LORD imputeth
 not iniquity,
 And in whose spirit there is no guile.
 3 When I kept silence, my bones waxed old
 Through my roaring all the day long.
 4 For day and night thy hand was heavy upon me :
 My moisture was changed ¹ as with the drought of ¹ Or, int.
 summer. [Selah
 5 I acknowledged my sin unto thee, and mine iniquity
 have I not hid :
 I said, I will confess my transgressions unto the
 LORD ;
 And thou forgavest the iniquity of my sin. [Selah
 6 For this let every one that is godly pray unto thee ² in ² Or, in
 a time when thou mayest be found : time of,
 Surely when the great waters overflow they shall not
 reach unto him.

PSALM 32.—The first psalm styled *Maschil*, a word imply-
 ing purposes of *instruction*. The term seems to be contra-
 distinguished from *Michtam*, a private prayer or personal
 meditation (see note on Ps. 16). Accordingly, a teaching
 design characterizes the *Maschil* psalms, which are thirteen
 in number, and all associated with the name of some writer.
 The full list of them is as follows : By David, Pss. 32, 52, 53,
 54, 55, 142 ; by the sons of Korah, Pss. 42, 44, 45 ; by Asaph,
 74, 78 ; by Heman the Ezrahite, Ps. 88 ; by Ethan the Ezrahite,
 Ps. 89. This numbering is according to the present edition, which
 exhibits Ps. 88 with its inscription discriminated so as no
 longer to confuse the Song-Psalm of Korah, which precedes,
 with the sole *Maschil* of Heman.

Thou art my hiding place ; thou wilt preserve me from
trouble ; 7

Thou wilt compass me about with songs of deliver-
ance. [Selah

I will instruct thee and teach thee in the way which thou
shalt go : 8

I will counsel thee with mine eye upon thee.

Be ye not as the horse, or as the mule, which have no
understanding : 9

Whose trappings must be bit and bridle to hold them in,

³ Or, *That they come not near* ³ Else they will not come near unto thee.

Many sorrows shall be to the wicked : 10

But he that trusteth in the LORD, mercy shall com-
pass him about.

Be glad in the LORD, and rejoice, ye righteous : 11

And shout for joy, all ye that are upright in heart.

Rejoice in the LORD, O ye righteous : 33

Praise is comely for the upright.

Give thanks unto the LORD with harp : 2

Sing praises unto him with the psaltery of ten strings.

Sing unto him a new song ; 3

Play skilfully with a loud noise.

For the word of the LORD is right ; 4

And all his work is *done* in faithfulness.

He loveth righteousness and judgement : 5

The earth is full of the lovingkindness of the LORD.

By the word of the LORD were the heavens made ; 6

And all the host of them by the breath of his mouth.

He gathereth the waters of the sea together as an
heap : 7

He layeth up the deeps in storehouses.

Let all the earth fear the LORD : 8

Let all the inhabitants of the world stand in awe of
him.

9 For he spake, and it was done ;
He commanded, and it stood fast.

10 The LORD bringeth the counsel of the nations to
nought :

He maketh the thoughts of the peoples to be of none
effect.

11 The counsel of the LORD standeth fast for ever,
The thoughts of his heart to all generations.

12 Blessed is the nation whose God is the LORD ;
The people whom he hath chosen for his own inherit-
ance.

13 The LORD looketh from heaven ;
He beholdeth all the sons of men ;

14 From the place of his habitation he looketh forth
Upon all the inhabitants of the earth ;

15 He that fashioneth the hearts of them all,
That considereth all their works.

16 There is no king saved by ¹ the multitude of an ¹ Or, *a g*
host : *power*

A mighty man is not delivered by great strength.

17 An horse is a vain thing for safety :
Neither shall he deliver any by his great power.

18 Behold, the eye of the LORD is upon them that fear
him,

Upon them that ² hope in his mercy ;

19 To deliver their soul from death,
And to keep them alive in famine.

20 Our soul hath waited for the LORD :
He is our help and our shield.

21 For our heart shall rejoice in him,
Because we have trusted in his holy name.

Let thy mercy, O LORD, be upon us,
³Or, wait for According as we ³ have hoped in thee.

22

¹Or, feigned *A Psalm of David*; when he ¹ changed his behaviour before **34**
^{madness} Abimelech, who drove him away, and he departed.

I will bless the LORD at all times : 1

His praise shall continually be in my mouth. 2

My soul shall make her boast in the LORD : 3

The meek shall hear thereof, and be glad. 4

O magnify the LORD with me, 5

And let us exalt his name together. 6

I sought the LORD, and he answered me, 7

And delivered me from all my fears. 8

They looked unto him, and were lightened : 9

And their faces shall never be confounded. 10

This poor man cried, and the LORD heard him, 11

And saved him out of all his troubles. 12

The angel of the LORD encampeth round about them 13

that fear him, 14

And delivereth them. 15

O taste and see that the LORD is good : 16

Blessed is the man that trusteth in him. 17

O fear the LORD, ye his saints : 18

For there is no want to them that fear him. 19

The young lions do lack, and suffer hunger : 20

But they that seek the LORD shall not want any good 21

thing. 22

Come, ye children, hearken unto me : 23

I will teach you the fear of the LORD. 24

What man is he that desireth life, 25

And loveth *many* days, that he may see good ? 26

Keep thy tongue from evil, 27

And thy lips from speaking guile. 28

14 Depart from evil, and do good ;

Seek peace, and pursue it.

15 The eyes of the LORD are toward the righteous,

And his ears are *open* unto their cry.

16 The face of the LORD is against them that do evil,

To cut off the remembrance of them from the earth.

17 *The righteous* cried, and the LORD heard,

And delivered them out of all their troubles.

18 The LORD is nigh unto them that are of a broken

heart,

And saveth such as be of a contrite spirit.

19 Many are the afflictions of the righteous :

But the LORD delivereth him out of them all.

20 He keepeth all his bones :

Not one of them is broken.

21 Evil shall slay the wicked :

And they that hate the righteous shall be ² condemned. ² Or, *hel*

22 The LORD redeemeth the soul of his servants :

And none of them that trust in him shall be ² con- ^{guilty}
demned.

35

A Psalm of David.

1 Strive thou, O LORD, with them that strive with me :

Fight thou against them that fight against me.

2 Take hold of shield and buckler,

And stand up for mine help.

3 Draw out also the spear, ¹ and stop the way against ¹ Or, *anc*
them that pursue me : ^{against.}

Say unto my soul, I am thy salvation.

4 Let them be ashamed and brought to dishonour that

seek after my soul :

Let them be turned back and confounded that devise

my hurt.

Let them be as chaff before the wind, 5
 And the angel of the LORD driving *them* on.
 Let their way be ² dark and slippery, 6
 And the angel of the LORD pursuing them.
 For without cause have they hid for me ³ their net *in*
 a pit, 7
 Without cause have they digged *a pit* for my soul.
 Let destruction come upon him at unawares ; 8
 And let his net that he hath hid catch himself :
⁴ With destruction let him fall therein. 9
 And my soul shall be joyful in the LORD :
 It shall rejoice in his salvation.
 All my bones shall say, LORD, who is like unto thee, 10
 Which deliverest the poor from him that is too strong
 for him,
 Yea, the poor and the needy from him that spoileth
 him ?
⁵ Unrighteous witnesses rise up ; 11
 They ask me of things that I know not.
 They reward me evil for good, 12
 To the bereaving of my soul.
 But as for me, when they were sick, my clothing was
 sackcloth : 13
 I afflicted my soul with fasting ;
 And my prayer ⁶ returned into mine own bosom.
 I behaved myself as though it had been my friend or
 my brother : 14
 I bowed down mourning, as one that bewaileth his
 mother.
 But when I halted they rejoiced, and gathered them-
 selves together : 15
 The ⁷ abjects gathered themselves together against me,
 and ⁸ I knew *it* not ;

They did tear me, and ceased not :
 16 ⁹ Like the profane mockers in feasts, ¹⁰ Or, *Among*
 They gnashed upon me with their teeth.
 17 Lord, how long wilt thou look on ?
 Rescue my soul from their destructions,
¹⁰ My darling from the lions. ¹⁰ Heb. *My*
 18 I will give thee thanks in the great congregation : *only one.*
 I will praise thee among ¹¹ much people. ¹¹ Or, *a mighty*
 19 Let not them that are mine enemies ¹² wrongfully *people*
 rejoice over me : ¹² Heb. *falsely.*
 Neither let them wink with the eye that hate me
 without a cause.
 20 For they speak not peace :
 But they devise deceitful words against them that are
 quiet in the land.
 21 Yea, they opened their mouth wide against me ;
 They said, Aha, aha, our eye hath seen it.
 22 Thou hast seen it, O LORD ; keep not silence :
 O Lord, be not far from me.
 23 Stir up thyself, and awake to my judgement,
Even unto my cause, my God and my Lord.
 24 Judge me, O LORD my God, according to thy right-
 eousness ;
 And let them not rejoice over me.
 25 Let them not say in their heart, ¹³ Aha, so would we ¹³ Heb. *Aha,*
 have it : *our desire.*
 Let them not say, We have swallowed him up.
 26 Let them be ashamed and confounded together that
 rejoice at mine hurt :
 Let them be clothed with shame and dishonour that
 magnify themselves against me.
 27 Let them shout for joy, and be glad, that ¹⁴ favour ¹⁴ Heb. *have*
 my righteous cause : *pleasure in*
my right-
eousness.

Yea, let them say continually, The LORD be magnified,
Which hath pleasure in the prosperity of his servant.
And my tongue shall talk of thy righteousness, 28
And of thy praise all the day long.

For the Chief Musician.

A Psalm of David the servant of the LORD. 36

¹Or, *Transgression* ¹The transgression of the wicked ²saith within ³my heart, I
²Or, *uttereth its oracle* There is no fear of God before his eyes.
³Or, *according to many ancient versions, his* For ⁴he flattereth himself in his own eyes, 2
⁴Or, *if (or, he) flattereth him in his eyes* ⁵That his iniquity shall not be found out and be hated.
⁵Or, *Until his iniquity be found and be hated* The words of his mouth are iniquity and deceit : 3
⁶Or, *Concerning the finding out of his iniquity and hating it.* He hath left off to be wise *and* to do good. 4
He deviseth iniquity upon his bed ;
He setteth himself in a way that is not good ;
He abhorreth not evil.
Thy lovingkindness, O LORD, is in the heavens ; 5
Thy faithfulness *reacheth* unto the skies.
Thy righteousness is like the mountains of God ; 6
Thy judgements are a great deep :
O LORD, thou preservest man and beast.
How precious is thy lovingkindness, O God ! 7
And the children of men take refuge under the shadow of thy wings.
⁸Heb. *watered.* They shall be ⁹abundantly satisfied with the fatness of thy house ; 8
And thou shalt make them drink of the river of thy pleasures.
For with thee is the fountain of life : 9

In thy light shall we see light.
10 O continue thy lovingkindness unto them that know thee ;
And thy righteousness to the upright in heart.
11 Let not the foot of pride come against me,
And let not the hand of the wicked drive me away.
12 There are the workers of iniquity fallen :
They are thrust down, and shall not be able to rise.

37

A Psalm of David.

1 Fret not thyself because of evil-doers,
Neither be thou envious against them that work unrighteousness.
2 For they shall soon be cut down like the grass,
And wither as the green herb.
3 Trust in the LORD, and do good ;
¹ Dwell in the land, and ² follow after faithfulness.
4 ³ Delight thyself also in the LORD ;
And he shall give thee the ⁴ desires of thine heart.
5 ⁵ Commit thy way unto the LORD ;
Trust also in him, and he shall bring it to pass.
6 And he shall make thy righteousness to go forth as the light,
And thy judgement as the noonday.
7 ⁶ Rest in the LORD, and wait patiently for him :
Fret not thyself because of him who prospereth in his way,
Because of the man who bringeth wicked devices to pass.
8 Cease from anger, and forsake wrath :
Fret not thyself, *it tendeth* only to evil-doing.

¹ Or, *So shall thou dwell in the land and feed securely*
² Heb. *feed on.*
³ Or, *So shall thou have thy delight in &c.*
⁴ Heb. *petitions.*
⁵ Heb. *Roll thy way upon the LORD.*
⁶ Or, *Be still before (Heb. silent to) the LORD*

For evil-doers shall be cut off : 9
 But those that wait upon the LORD, they shall inherit
 the land.

⁷ Or, the
 earth (and
 so in vv. 11,
 22, 29, 34)
⁸ Or, it

For yet a little while, and the wicked shall not be : 10
 Yea, thou shalt diligently consider his place, and ⁸ he
 shall not be.

But the meek shall inherit the land ; 11
 And shall delight themselves in the abundance of
 peace.

The wicked plotteth against the just, 12
 And gnasheth upon him with his teeth.

The Lord shall laugh at him : 13

For he seeth that his day is coming.

The wicked have drawn out the sword, and have bent
 their bow ; 14

To cast down the poor and needy,
 To slay such as be upright in the way :

Their sword shall enter into their own heart, 15
 And their bows shall be broken.

Better is a little that the righteous hath 16
 Than the abundance of many wicked.

For the arms of the wicked shall be broken : 17

But the LORD upholdeth the righteous.

The LORD knoweth the days of the perfect : 18

And their inheritance shall be for ever.

They shall not be ashamed in the time of evil : 19

And in the days of famine they shall be satisfied.

But the wicked shall perish, 20

⁹ Or, the fat
 of lambs

And the enemies of the LORD shall be as ⁹ the excel-
 lency of the pastures :

¹⁰ Or, like
 smoke

They shall consume ; ¹⁰ in smoke shall they consume
 away.

The wicked borroweth, and payeth not again : 21

But the righteous dealeth graciously, and giveth.

22 For such as be blessed of him shall inherit the
 land ;

And they that be cursed of him shall be cut off.

23 A man's goings are established of the LORD ;
 And he delighteth in his way.

24 Though he fall, he shall not be utterly cast down :
 For the LORD ¹¹ upholdeth him with his hand.

¹¹ Or, up-
 holdeth his
 hand

25 I have been young, and now am old ;
 Yet have I not seen the righteous forsaken,
 Nor his seed begging *their* bread.

26 All the day long he dealeth graciously, and lendeth ;
 And his seed is blessed.

27 Depart from evil, and do good ;
 And dwell for evermore.

28 For the LORD loveth judgement,
 And forsaketh not his saints ;
 They are preserved for ever :
 But the seed of the wicked shall be cut off.

29 The righteous shall inherit the land,
 And dwell therein for ever.

30 The mouth of the righteous talketh of wisdom,
 And his tongue speaketh judgement.

31 The law of his God is in his heart ;
 None of his steps shall slide.

32 The wicked watcheth the righteous,
 And seeketh to slay him.

33 The LORD will not leave him in his hand,
 Nor condemn him when he is judged.

34 Wait on the LORD, and keep his way,
 And he shall exalt thee to inherit the land :
 When the wicked are cut off, thou shalt see it.

35 I have seen the wicked in great power,

And spreading himself like a green tree in its native soil.

- ¹² Or, *Yet he passed away* ¹² But ¹³ one passed by, and, lo, he was not : 36
¹³ Or, according to some ancient versions, *I passed by* Yea, I sought him, but he could not be found.
¹⁴ Or, *there is a reward (or, future or, posterity) for the man of peace* Mark the perfect man, and behold the upright : 37
 For ¹⁴ the latter end of *that* man is peace.
 As for transgressors, they shall be destroyed together: 38
 The latter end of the wicked shall be cut off.
 But the salvation of the righteous is of the LORD : 39
 He is their strong hold in the time of trouble.
 And the LORD helpeth them, and rescueth them : 40
 He rescueth them from the wicked, and saveth them,
 Because they have taken refuge in him.

¹ Or, *to make memorial*

A Psalm of David, ¹ to bring to remembrance. 38

O LORD, rebuke me not in thy wrath : I
 Neither chasten me in thy hot displeasure.

PSALM 38.—This headline appears again over Ps. 70, and in each case the purpose of the memorial is unexpressed. The Septuagint reads in this place : 'for remembrance concerning the Sabbath day,' as if to associate the psalm with the ordinance of the shewbread, set in order before the Lord every Sabbath day (Lev. 24. 8). Again, this psalm is used in the Synagogue on the Day of Atonement, when 'a remembrance is made of sins year by year' (Heb. 10. 3). The musical endorsement, 'For Jeduthun,' is explained by the Chronicler, who shows that one of the precentors appointed by David, under the name Ethan, afterwards served with the designation Jeduthun (= 'confession, praise,' 1 Chron. 15. 17-19 ; 25. 1-6). His choir was set apart 'to prophesy in giving thanks and praising the Lord' (1 Chron. 25. 3). Confession and Praise form the combined note of the three psalms associated with Jeduthun's name—whence it would appear that the duty of the choir lay in this special direction. This psalm is beyond question in harmony with some such arrangement. Other Jeduthun psalms are 61, 76.

- ² For thine arrows ² stick fast in me, ² Heb. *lighted on me.*
 And thy hand ² presseth me sore.
 3 There is no soundness in my flesh because of thine indignation ;
 Neither is there any ³ health in my bones because of ³ Or, *rest* my sin.
 4 For mine iniquities are gone over mine head :
 As an heavy burden they are too heavy for me.
 5 My wounds stink and are corrupt,
 Because of my foolishness.
 6 I am ⁴ pained and bowed down greatly ; ⁴ Heb. *beut.*
 I go mourning all the day long.
 7 For my loins are filled with burning ;
 And there is no soundness in my flesh.
 8 I am faint and sore bruised :
 I have roared by reason of the disquietness of my heart.
 9 Lord, all my desire is before thee ;
 And my groaning is not hid from thee.
 10 My heart throbberh, my strength faileth me :
 As for the light of mine eyes, it also is gone from me.
 11 My lovers and my friends stand aloof from my plague ;
 And my kinsmen stand afar off.
 12 They also that seek after my life lay snares *for me* ;
 And they that seek my hurt speak mischievous things,
 And imagine deceits all the day long.
 13 But I, as a deaf man, hear not ;
 And I am as a dumb man that openeth not his mouth.
 14 Yea, I am as a man that heareth not,
 And in whose mouth are no ⁵ reproofs. ⁵ Or, *arguments*
 15 For in thee, O LORD, do I hope :
 Thou wilt answer, O Lord my God.
 16 For I said, Lest they rejoice over me :

When my foot slippeth, they magnify themselves against me.

For I am ready to halt, 17

And my sorrow is continually before me.

For I will declare mine iniquity ; 18

I will be sorry for my sin.

But mine enemies are lively, *and* are strong : 19

⁶ Heb. falsely. And they that hate me ⁶ wrongfully are multiplied.

They also that render evil for good 20

Are adversaries unto me, because I follow the thing that is good.

Forsake me not, O LORD : 21

O my God, be not far from me.

Make haste to help me, 22

O Lord my salvation.

For the Chief Musician, for Jeduthun.

A Psalm of David.

39

I said, I will take heed to my ways, 1

That I sin not with my tongue :

¹ Heb. a bridle (or, muzzle) for my mouth. I will keep ¹ my mouth with a bridle,

² Or, and had no comfort. While the wicked is before me. I was dumb with silence, I held my peace, ² even from good ; 2

³ Heb. away from good. And my sorrow was stirred.

My heart was hot within me ; 3

While I was musing the fire kindled :

Then spake I with my tongue :

LORD, make me to know mine end, 4

And the measure of my days, what it is ;

Let me know how frail I am.

Behold, thou hast made my days as handbreadths ; 5

And mine age is as nothing before thee :

Surely every man ³ at his best estate is altogether ³ Heb. standing firm. ⁴ vanity. [Selah ⁴ Heb. a breath.

6 Surely every man walketh ⁶ in a vain shew :

Surely they are disquieted ⁶ in vain :

He heapeth up *riches*, and knoweth not who shall ⁶ Or, as a shadow. ⁶ Or, for vanity. gather them.

7 And now, Lord, what wait I for ?

My hope is in thee.

8 Deliver me from all my transgressions :

Make me not the reproach of the foolish.

9 I was dumb, I opened not my mouth ;

Because thou didst it.

10 Remove thy stroke away from me :

I am consumed by the ⁷ blow of thine hand. ⁷ Heb. conflict.

11 When thou with rebukes dost correct man for iniquity,

Thou ⁸ makest his beauty to consume away like ⁸ Or, consumest like a moth his delights. a moth :

Surely every man is ⁴ vanity. [Selah

12 Hear my prayer, O LORD, and give ear unto my cry ;

Hold not thy peace at my tears :

For I am a stranger with thee,

A sojourner, as all my fathers were.

13 ⁹ O spare me, that I may ¹⁰ recover strength, ⁹ Or, Look away from me.

Before I go hence, and be no more. ¹⁰ Heb. brighten u.

For the Chief Musician.

40

A Psalm of David.

1 I waited patiently for the LORD ;

And he inclined unto me, and heard my cry.

2 He brought me up also out of ¹ an horrible pit, out of ¹ Heb. a p. of tumult. the miry clay ; destruction

And he set my feet upon a rock, and established my goings.

And he hath put a new song in my mouth, even praise
unto our God : 3

Many shall see it, and fear,
And shall trust in the LORD.

Blessed is the man that maketh the LORD his trust, 4
And respecteth not the proud, nor such as ² turn aside
to lies.

² Or, fall
away treach-
erously

Many, O LORD my God, are the wonderful works which
thou hast done, 5

And thy thoughts which are to us-ward :

³ Or, There
is none to be
compared
unto thee ³ They cannot be set in order unto thee ;

If I would declare and speak of them,
They are more than can be numbered.

⁴ Or, meal
offering ⁴ Sacrifice and ⁴ offering thou hast no delight in ; 6

⁵ Heb. Ears
hast thou
digged (or,
pierced) for
me. ⁵ Mine ears hast thou opened :

Burnt offering and sin offering hast thou not required.

Then said I, Lo, I am come ; 7

⁶ Or,
prescribed
to ⁶ In the roll of the book it is ⁶ written of me :

I delight to do thy will, O my God ; 8

Yea, thy law is within my heart.

⁷ Or, pro-
claimed glad
tidings of ⁷ I have ⁷ published righteousness in the great congrega-
tion ; 9

Lo, I will not refrain my lips,

O LORD, thou knowest.

I have not hid thy righteousness within my heart ; 10

I have declared thy faithfulness and thy salvation :

I have not concealed thy lovingkindness and thy truth
from the great congregation.

Withhold not thou thy tender mercies from me, O
LORD : 11

Let thy lovingkindness and thy truth continually pre-
serve me.

For innumerable evils have compassed me about, 12

Mine iniquities have overtaken me, so that I am not
able to look up ;

They are more than the hairs of mine head, and my
heart hath ⁸ failed me.

⁸ Heb.
forsaken.

13 Be pleased, O LORD, to deliver me :

Make haste to help me, O LORD.

14 Let them be ashamed and confounded together

That seek after my soul to destroy it :

Let them be turned backward and brought to dis-
honour

That delight in my hurt.

15 Let them be ⁹ desolate ¹⁰ by reason of their shame

That say unto me, Alia, Alia.

⁹ Or,
astonished
¹⁰ Or, for a
reward of

16 Let all those that seek thee rejoice and be glad in
thee :

Let such as love thy salvation say continually,

The LORD be magnified.

17 But I am poor and needy ;

Yet the Lord thinketh upon me :

Thou art my help and my deliverer ;

Make no tarrying, O my God.

For the Chief Musician.

41

A Psalm of David.

1 Blessed is he that considereth ¹ the poor :

¹ Or, the
weak

The LORD will deliver him in the day of evil.

PSALM 41.—The subscript line, 'For the Chief Musician,' was connected, in error, with the literary heading of Ps. 42 before the Psalter was divided into books. This observation may have some bearing on the relative antiquity of the book-division. That the amalgamation of the musical and literary lines took place previously to such division, seems beyond doubt. Is it not also a reasonable inference that the doxologies

- ² Or, *The LORD pre-serve* ² The LORD will preserve him, and keep him alive, and he shall be blessed ³ upon the earth ; 2
- ³ Or, *in the land* And deliver not thou him unto the will of his enemies.
- ⁴ Or, *The LORD sup- port* ⁴ The LORD will support him upon the couch of languishing : 3
- ⁵ Heb. *turnest, or, changest.* Thou ⁶ makest all his bed in his sickness.
- I said, O LORD, have mercy upon me : 4
- Heal my soul ; for I have sinned against thee.
- Mine enemies speak evil against me, *saying*, 5
- When shall he die, and his name perish ?
- ⁶ Or, *falsehood* And if he come to see *me*, he speaketh ⁶ vanity ; 6
- His heart gathereth iniquity to itself :
- When he goeth abroad, he telleth it.
- All that hate me whisper together against me : 7
- Against me do they devise my hurt.
- ⁷ Or, *Some wicked thing* ⁷ An evil disease, *say they*, ⁸ cleaveth fast unto him : 8
- And now that he lieth he shall rise up no more.
- ⁸ Or, *is poured out upon him* Yea, mine own familiar friend, in whom I trusted, 9
- which did eat of my bread,
- Hath lifted up his heel against me.
- But thou, O LORD, have mercy upon me, and raise me up, 10
- That I may requite them.
- By this I know that thou delightest in me, 11
- Because mine enemy doth not triumph over me.
- And as for me, thou upholdest me in mine integrity, 12
- And settest me before thy face for ever.

with which the books conclude were not *added* to the final psalms in order to give the appearance of completeness, but rather that the position of those psalms at the end of the books was decided by the fact of their being already provided with doxologies ? (See Pss. 72, 89, 106.)

- 13 Blessed be the LORD, the God of Israel,
From everlasting and to everlasting.
Amen, and Amen.

For the Chief Musician.

BOOK II

42

Maschil of the sons of Korah.

- 1 As the hart panteth after the water brooks,
So panteth my soul after thee, O God.
- 2 My soul thirsteth for God, for the living God :
When shall I come and appear before God ?
- 3 My tears have been my meat day and night,
While they ¹ continually say unto me, Where is thy ¹ Heb. *all the day.*
- God ?
- 4 These things I remember, and pour out my soul
² within me, ² Heb. *upon.*
- How I went with the throng, and ³ led them to the ³ Or, *went in procession with them*
- house of God,
With the voice of joy and praise, a multitude keeping
holyday.
- 5 Why art thou ⁴ cast down, O my soul ? ⁴ Heb. *bow down.*
- And *why* art thou disquieted within me ?
- Hope thou in God : for I shall yet praise him
⁵ For the ⁶ health of his countenance.
- 6 O my God, my soul is cast down within me :
Therefore do I remember thee from the land of
Jordan,

PSALM 42.—This is the first of the psalms by the Sons of Korah. With the titles that have stood over 46 and 88 discriminated, as in this edition, nine psalms stand connected with this name, as follow : 42, 44, 45, 47, 48, 49, 84, 85, 87.

⁷ Or, *the little mountain* And the Hermons, from ⁷ the hill Mizar.
⁸ Or, *cataracts* Deep calleth unto deep at the noise of thy ⁸ water-spouts : 7
 All thy waves and thy billows are gone over me.
 Yet the LORD will command his lovingkindness in the day-time, 8
 And in the night his song shall be with me,
 Even a prayer unto the God of my life.
 I will say unto God my rock, Why hast thou forgotten me ? 9
⁹ Or, *while the enemy oppresseseth* Why go I mourning ⁹ because of the oppression of the enemy ?
¹⁰ Or, *crushing* As with ¹⁰ a sword in my bones, mine adversaries reproach me ; 10
 While they continually say unto me, Where is thy God ?
 Why art thou cast down, O my soul ? 11
 And why art thou disquieted within me ?
 Hope thou in God : for I shall yet praise him,
¹ Or, *help* Who is the ¹¹ health of my countenance, and my God.

Judge me, O God, and plead my cause against an **43**
 ungodly nation :

O deliver me from the deceitful and unjust man.
 For thou art the God of my strength ; why hast thou cast me off ? 2

¹ Or, *while the enemy oppresseseth* Why go I mourning ¹ because of the oppression of the enemy ?

O send out thy light and thy truth ; let them lead me : 3

Let them bring me unto thy holy hill,
 And to thy tabernacles.

Then will I go unto the altar of God, 4

Unto God ² my exceeding joy :
 And upon the harp will I praise thee, O God, my God. ² Heb. *the gladness of my joy.*
 5 Why art thou cast down, O my soul ?
 And why art thou disquieted within me ?
 Hope thou in God : for I shall yet praise him,
 Who is the ³ health of my countenance, and my God. ³ Or, *help*
 For the Chief Musician.

44 A Psalm of the sons of Korah. Maschil.

1 We have heard with our ears, O God, our fathers have told us,

What work thou didst in their days, in the days of old.

2 Thou didst drive out the nations with thy hand, and plantedst them in ;

Thou didst afflict the peoples, and ¹ didst spread ¹ Or, *cast them forth* them abroad.

PSALM 44.—The musical title should read 'Concerning, or relating to, *Shoshannim*,' = 'Lilies,' a term recalling the Spring Festival, Passover, which commemorated the goodness and power of God in the redemption of Israel from Egypt, and bringing the tribes into the Land of Promise. The season was a memorial of the making of the nation, and even although (as in this psalm) circumstances might be adverse, yet Jehovah was praised as Deliverer and Redeemer. Note verses 1-8. Times of adversity are reflected in verses 9-16, but there are still 'hosts'; the heathen are not in the land, although as 'neighbours' they are reproachful. Passover joys are more a memory than an experience; with the face of the Lord hidden, affliction and oppression (the very words of Ex. 3. 7, 9; Deut. 26. 7) are being endured once more. The concluding line is in harmony with the deepest note of the Passover celebration, 'Redeem us for thy lovingkindness' sake.' The other *Shoshannim* psalm is Ps. 68 (see also Pss. 59, 79).

For they gat not the land in possession by their own sword, 3

Neither did their own arm save them :

But thy right hand, and thine arm, and the light of thy countenance,

Because thou hadst a favour unto them.

Thou art my King, O God : 4

² Or, vic-
torics

Command ² deliverance for Jacob.

Through thee will we push down our adversaries : 5

Through thy name will we tread them under that rise up against us.

For I will not trust in my bow, 6

Neither shall my sword save me.

But thou hast saved us from our adversaries, 7

And hast put them to shame that hate us.

In God have we made our boast all the day long, 8

And we will give thanks unto thy name for ever.

[Selah

But now thou hast cast *us* off, and brought us to dishonour ; 9

And goest not forth with our hosts.

Thou makest us to turn back from the adversary : 10

And they which hate us spoil for themselves.

Thou hast given us like sheep *appointed* for meat ; 11

And hast scattered us among the nations.

Thou sellest thy people for nought, 12

And hast not increased *thy wealth* by their price.

Thou makest us a reproach to our neighbours, 13

A scorn and a derision to them that are round about us.

Thou makest us a byword among the nations, 14

A shaking of the head among the peoples.

All the day long is my dishonour before me, 15

And the shame of my face hath covered me,

16 For the voice of him that reproacheth and blasphemeth ;

By reason of the enemy and the avenger.

17 All this is come upon us ; yet have we not forgotten thee,

Neither have we dealt falsely in thy covenant.

18 Our heart is not turned back,

Neither have our steps declined from thy way ;

19 ³ That thou hast sore broken us in the place of ³ Or, *Though* jackals,

And covered us with the shadow of death.

20 If we have forgotten the name of our God,

Or spread forth our hands to a strange god ;

21 Shall not God search this out ?

For he knoweth the secrets of the heart.

22 Yea, for thy sake are we killed all the day long ;

We are counted as sheep for the slaughter.

23 Awake, why sleepest thou, O Lord ?

Arise, cast *us* not off for ever.

24 Wherefore hidest thou thy face,

And forgettest our affliction and our oppression ?

25 For our soul is bowed down to the dust :

Our belly cleaveth unto the earth.

26 Rise up for our help,

And redeem us for thy lovingkindness' sake.

For the Chief Musician ; set to 'Shoshannim.

⁴ That is, *Lilies.*

45 *A Psalm of the sons of Korah. Maschil.*

A Song of loves.

1 My heart overfloweth with a goodly matter :

¹ I speak the things which I have made touching the ¹ Or, *I speak ; my work is for a king* king :

PSALM 45.—'A Song of loves'—a nuptial ode—concerning

My tongue is the pen of a ready writer.

Thou art fairer than the children of men ; 2

² Or, upon

Grace is poured ² into thy lips :

Therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, O mighty one, 3

Thy glory and thy majesty.

And in thy majesty ride on prosperously, 4

³ Or, In behalf of

³ Because of truth and meekness *and* righteousness :

⁴ Or, let thy right hand teach

And ⁴ thy right hand shall teach thee terrible things.

Thine arrows are sharp ; 5

The peoples fall under thee ;

They are in the heart of the king's enemies.

⁵ Or, Thy throne is the throne of God &c.

⁶ Thy throne, O God, is for ever and ever : 6

A sceptre of equity is the sceptre of thy kingdom.

Thou hast loved righteousness, and hated wickedness : 7

Therefore God, thy God, hath anointed thee

With the oil of gladness above thy fellows.

All thy garments *smell of* myrrh, and aloes, *and* cassia ; 8

the King (verse 1). From very early times the words have been applied to the Divine ideal in the exercise of authority and power ; and by the Jewish Targum (not earlier than the fifth century, A.D.) verse 2 is given, 'Thy beauty, O King Messiah, is more excellent than that of the sons of men.' Instead of 'set to Alamothe,' in the musical title, read 'concerning, or relating to, *Alamothe*' = Maidens. Of this choir we read in 1 Chron. 15. 20, 21 that it was under the lead of psalteries, while the Male Choir (*Sheminith*) was under harps. For the place of women in 'the praises of Israel,' see Ps. 68. 25 ; Ezra 2. 65 ; Neh. 7. 67. Though this psalm as a whole is eminently suited for female voices, it would be incongruous to assign the second half (9-17) to any other than the Maidens' Choir. Note that the subscript line *repeats* the name of the author of the psalm. The only other obvious instance of this is found in Ps. 87, as set out in this edition of the Psalter.

Out of ivory palaces stringed instruments have made thee glad.

9 Kings' daughters are among thy honourable women :
At thy right hand doth stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear ;

Forget also thine own people, and thy father's house ;

11 So shall the king desire thy beauty :

For he is thy Lord ; and worship thou him.

12 And the daughter of Tyre *shall be there* with a gift ;
Even the rich among the people shall intreat thy favour.

13 The king's daughter ⁶ within *the palace* is all glorious : ⁶ Or, in the inner part of the palace

Her clothing is inwrought with gold.

14 She shall be led unto the king ⁷ in broidered work : ⁷ Or, upon
The virgins her companions that follow her
Shall be brought unto thee.

15 With gladness and rejoicing shall they be led :
They shall enter into the king's palace.

16 Instead of thy fathers shall be thy children,
Whom thou shalt make princes in all the earth.

17 I will make thy name to be remembered in all generations :

Therefore shall the peoples give thee thanks for ever and ever.

For the Chief Musician ; *a Psalm* of the sons of Korah ; set to Alamothe.

46

A Song.

1 God is our refuge and strength,
A very present help in trouble.

Therefore will we not fear, though the earth do
change,

And though the mountains be moved in the heart
of the seas ;

Though the waters thereof roar and be troubled,

¹ Or, *pride* Though the mountains shake with the ¹ swelling
thereof. [Selah]

There is a river, the streams whereof make glad the
city of God,

The holy place of the tabernacles of the Most High.

God is in the midst of her ; she shall not be moved :

² Heb. *at the dawn of morning.* God shall help her, ² and that right early.

The nations raged, the kingdoms were moved :

He uttered his voice, the earth melted.

The LORD of hosts is with us ;

³ Or, *high lower* The God of Jacob is our ³ refuge. [Selah]

Come, behold the works of the LORD,

⁴ Or, *if he hath made desolations &c.* ⁴ What desolations he hath made in the earth.

He maketh wars to cease unto the end of the earth ;

He breaketh the bow, and cutteth the spear in sunder ;

He burneth the chariots in the fire.

⁵ Or, *Let be* ⁵ Be still, and know that I am God :

I will be exalted among the nations, I will be exalted
in the earth.

The LORD of hosts is with us ;

⁶ Or, *high lower* The God of Jacob is our ⁶ refuge. [Selah]

For the Chief Musician.

A Psalm of the sons of Korah.

O clap your hands, all ye peoples ;
Shout unto God with the voice of triumph.

2 For ¹ the LORD Most High is terrible ;

He is a great King over all the earth.

3 He ² shall subdue the peoples under us,

And the nations under our feet.

4 He ³ shall choose our inheritance for us,

The excellency of Jacob whom he ⁴ loved.

5 God is gone up with a shout,

The LORD with the sound of a trumpet.

6 Sing praises to God, sing praises :

Sing praises unto our King, sing praises.

7 For God is the King of all the earth :

Sing ye praises ⁵ with understanding.

8 God reigneth over the nations :

God sitteth upon his holy throne.

9 The princes of the peoples are gathered together

⁶ To be the people of the God of Abraham :

For the shields of the earth belong unto God ;

He is greatly exalted.

48 A Song ; a Psalm of the sons of Korah.

1 Great is the LORD, and highly to be praised,

In the city of our God, in his holy mountain.

2 Beautiful in elevation, the joy of the whole earth,

Is mount Zion, *on* the sides of the north,

The city of the great King.

3 God hath made himself known in her palaces for a

¹ refuge.

4 For, lo, the kings assembled themselves,

They ² passed by together.

5 They saw it, then were they amazed ;

PSALM 48.—In the Septuagint this psalm is also headed ' for the second day of the week '—i.e. for morning service on Monday in the Temple worship. See note on Ps. 92.

¹ Or, *the LORD is most high and terrible*
² Or, *subdueth*

³ Or, *chooseth*
[Selah ⁴ Or, *loved*]

⁵ Or, *in a skilful psalm*
Heb. *Maschil*.

⁶ Or, *Unto the people*

¹ Or, *high lower*

² Or, *passed away*

³ Or, *were stricken with terror* They were dismayed, they ³ hasted away.
 Trembling took hold of them there ; 6
 Pain, as of a woman in travail.
⁴ Or, *As with the east wind that breaketh* ⁴ With the east wind 7
 Thou breakest the ships of Tarshish.
 As we have heard, so have we seen 8
 In the city of the LORD of hosts, in the city of our
 God :
 God will establish it for ever. [Selah
 We have thought on thy lovingkindness, O God, 9
 In the midst of thy temple.
 As is thy name, O God, 10
 So is thy praise unto the ends of the earth :
 Thy right hand is full of righteousness.
 Let mount Zion be glad, 11
 Let the daughters of Judah rejoice,
 Because of thy judgements.
 Walk about Zion, and go round about her : 12
 Tell the towers thereof.
 Mark ye well her bulwarks, 13
⁵ Or, *Traverse* ⁵ Consider her palaces ;
 That ye may tell it to the generation following.
⁶ Or, *according to some ancient authorities, for ever more* For this God is our God for ever and ever : 14
 He will be our guide *even* ⁶ unto death.

For the Chief Musician.

A Psalm of the sons of Korah.

49

Hear this, all ye peoples ; 1
 Give ear, all ye inhabitants of the world :
 Both low and high, 2
 Rich and poor together.
 My mouth shall speak wisdom ; 3

And the meditation of my heart shall be of under-
 standing.
 4 I will incline mine ear to a parable :
 I will open my dark saying upon the harp.
 5 Wherefore should I fear in the days of evil,
 When ¹ iniquity at my heels compasseth me about ? ¹ Or, *the iniquity of them that would supplant me compasseth me about, even of them that trust...*
 6 They that trust in their wealth,
 And boast themselves in the multitude of their
 riches ;
 7 None *of them* can by any means redeem his brother,
 Nor give to God a ransom for him :
 8 (For the redemption of their soul is costly,
 And must be let alone for ever :)
 9 That he should still live away,
 That he should not see ² corruption. ² Or, *the pit*
 10 ³ For he seeth that wise men die, ³ Or, *Yea, he shall see it: wise men &c.*
 The fool and the brutish together perish,
 And leave their wealth to others.
 11 ⁴ Their inward thought is, *that* their houses *shall con-* ⁴ Some ancient versions read, *Their graves are their houses for ever.*
tinue for ever,
 And their dwelling places to all generations ;
 They call their lands after their own names.
 12 But ⁵ man abideth not in honour : ⁵ Or, *man being in honour abideth not*
 He is like the beasts that perish.
 13 ⁶ This their way is ⁷ their folly : ⁶ Or, *This is the way of them that are foolish*
 Yet after them men approve their sayings. [Selah
 14 They are appointed as a flock for Sheol ; ⁷ Or, *their confidence: and after &c.*
 Death shall be their shepherd :
 And the upright shall have dominion over them in
 the morning ;
 And their ⁸ beauty shall be for Sheol to consume, ⁸ Or, *form*
 that there be no habitation for it.

- ⁹ Heb. *hand*. But God will redeem my soul from the ⁹ power of Sheol :
 For he shall receive me. 15
 Be not thou afraid when one is made rich, [Selah] 16
¹⁰ Or, *wealth* When the ¹⁰ glory of his house is increased :
 For when he dieth he shall carry nothing away ; 17
 His glory shall not descend after him.
 Though while he lived he blessed his soul, 18
 And men praise thee, when thou doest well to thyself,
¹¹ Heb. *Thou shalt go, or, it shall go.* ¹¹ He shall go to the generation of his fathers ; 19
¹² Or, *Which never more see* ¹² They shall never see the light.
 Man that is in honour, and understandeth not, 20
 Is like the beasts that perish.

A Psalm of Asaph.

50

- ¹ Or, *The God of gods* ¹ God, *even* God, the LORD, hath spoken, I
 Heb. *Elohim.* And called the earth from the rising of the sun unto
 the going down thereof.
 Out of Zion, the perfection of beauty, 2
 God hath shined forth.
² Or, *cometh* Our God ² shall come, and shall not keep silence : 3
 Heb. *... is &c.* A fire shall devour before him,
 And it shall be very tempestuous round about him.
 He shall call to the heavens above, 4
 And to the earth, that he may judge his people :
 Gather my saints together unto me ; 5
 Those that have made a covenant with me by sacrifice.
³ Or, *declare* And the heavens ³ shall declare his righteousness ; 6
 For God is judge himself. [Selah]
 Hear, O my people, and I will speak ; 7
⁴ Or, *against* O Israel, and I will testify ⁴ unto thee :
 I am God, *even* thy God.
 I will not reprove thee for thy sacrifices ; 8

- ⁶ And thy burnt offerings are continually before me. ⁶ Or, *Nor thy burnt offerings, which are &c.*
 9 I will take no bullock out of thy house,
 Nor he-goats out of thy folds.
 10 For every beast of the forest is mine,
 And the cattle ⁶ upon a thousand hills. ⁶ Or, *upon the mountains where thousands are*
 11 I know all the fowls of the mountains :
 And the wild beasts of the field are ⁷ mine. ⁷ Or, *in my mind*
 12 If I were hungry, I would not tell thee :
 For the world is mine, and the fulness thereof. Heb. *with me.*
 13 Will I eat the flesh of bulls,
 Or drink the blood of goats ?
 14 Offer unto God the sacrifice of thanksgiving ;
 And pay thy vows unto the Most High :
 15 And call upon me in the day of trouble ;
 I will deliver thee, and thou shalt glorify me.
 16 But unto the wicked God saith,
 What hast thou to do to declare my statutes,
 And that thou hast taken my covenant in thy mouth ?
 17 Seeing thou hatest ⁸ instruction,
 And castest my words behind thee. ⁸ Or, *correction*
 18 When thou sawest a thief, thou consentedst with him,
 And ⁹ hast been partaker with adulterers. ⁹ Heb. *thy portion was with adulterers.*
 19 Thou givest thy mouth to evil,
 And thy tongue frameth deceit.
 20 Thou sittest and speakest against thy brother ;
 Thou ¹⁰ slanderest thine own mother's son. ¹⁰ Or, *give a thrust against*
 21 These things hast thou done, and I kept silence ;
 Thou thoughtest that I was altogether such an one
 as thyself .
 But I will reprove thee, and set *them* in order before
 thine eyes.

Now consider this, ye that forget God, 22
Lest I tear you in pieces, and there be none to deliver :

¹ Or, *And prepareth a way that I may shew him*
Whoso offereth the sacrifice of thanksgiving glorifieth me ; 23

² Heb. *way*.
¹¹ And to him that ordereth his ¹² conversation *aright*
Will I shew the salvation of God.

For the Chief Musician.

A Psalm of David : when Nathan the prophet came 51
unto him, after he had gone in to Bath-sheba.

Have mercy upon me, O God, according to thy loving-kindness :

According to the multitude of thy tender mercies blot out my transgressions.

Wash me thoroughly from mine iniquity, 2
And cleanse me from my sin.

¹ Heb. *know*. For I ¹ acknowledge my transgressions : 3
And my sin is ever before me.

Against thee, thee only, have I sinned, 4
And done that which is evil in thy sight :

That thou mayest be justified when thou speakest,
And be clear when thou judgest.

Behold, I was shapen in iniquity ; 5
And in sin did my mother conceive me.

Behold, thou desirest truth in the inward parts : 6
And in the hidden part thou shalt make me to know

wisdom.

Purge me with hyssop, and I shall be clean : 7

Wash me, and I shall be whiter than snow.

Make me to hear joy and gladness ; 8

That the bones which thou hast broken may rejoice.

Hide thy face from my sins, 9

And blot out all mine iniquities.

10 Create ² in me a clean heart, O God ;
And renew a ³ right spirit within me. ² Or, *for me*
³ Or, *steadfast*

11 Cast me not away from thy presence ;
And take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation :
And uphold me with a ⁴ free spirit. ⁴ Or, *willing*

13 Then will I teach transgressors thy ways ;
And sinners shall ⁵ be converted unto thee. ⁵ Or, *return*

14 Deliver me from bloodguiltiness, O God, thou God
of my salvation ;

And my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips ;
And my mouth shall shew forth thy praise.

16 For thou delightest not in sacrifice ; ⁶ else would I ⁶ Or, *that I should give it*
give it :

Thou hast no pleasure in burnt offering.

17 The sacrifices of God are a broken spirit :
A broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion :
Build thou the walls of Jerusalem.

19 Then shalt thou delight in the sacrifices of righteousness, in burnt offering and whole burnt offering :
Then shall they offer bullocks upon thine altar.

For the Chief Musician.

52 Maschil of David : when Doeg the Edomite came and told
Saul, and said unto him, David is come to the house
of Ahimelech.

1 Why boastest thou thyself in mischief, O mighty
man ?

PSALM 52.—The historical inscription recalls the time immediately following the slaughter of Goliath. The musical

The mercy of God *endureth* continually.
 Thy tongue deviseth very wickedness ; 2
 Like a sharp razor, working deceitfully.
 Thou lovest evil more than good ; 3
 And lying rather than to speak righteousness. [Selah
 Thou lovest all devouring words, 4
¹ O thou deceitful tongue.
 Or, And he deceitful tongue
 Or, break her down
 God shall likewise ² destroy thee for ever, 5
 He shall take thee up, and pluck thee out of thy tent,
 And root thee out of the land of the living. [Selah
 The righteous also shall see *it*, and fear, 6
 And shall laugh at him, *saying*,
 Or, strong hold
 Lo, this is the man that made not God his ³ strength ; 7
 But trusted in the abundance of his riches,
 And strengthened himself in his wickedness.
 But as for me, I am like a green olive tree in the
 house of God : 8
 I trust in the mercy of God for ever and ever.
 I will give thee thanks for ever, because thou hast
 done it : 9
 And I will wait on thy name, for it is good, in the
 presence of thy saints.

For the Chief Musician ; set to Mahalath.

line should read, ' Concerning, or relating to, *Mahalath*' (= *M'hô-loth*)—' Dancings,' suggesting a great day in the life of David. ' The women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels, with joy, and with instruments of music,' &c. (1 Sam. 18. 6, 7 ; 21. 11 ; 29. 5). The psalm is, it must be admitted, a striking description of the very events which, in after years, it was sung to commemorate. See also *Mahalath Leannoth*, Ps. 87.

53

Maschil of David.

1 ¹ The fool hath said in his heart, There is no God. ¹ See 1's. xiv.
 Corrupt are they, and have done abominable
 iniquity ;
 There is none that doeth good.
 2 God looked down from heaven upon the children of
 men,
 To see if there were any that did ² understand, ² Or, deal
 wisely
 That did seek after God.
 3 Every one of them is gone back ; they are together
 become filthy ;
 There is none that doeth good, no, not one.
 4 Have the workers of iniquity no knowledge ?
 Who eat up my people *as* they eat bread,
 And call not upon God.
 5 There were they in great fear, where no fear was :
 For God hath scattered the bones of him that en-
 campeth against thee ;
 Thou hast put them to shame, because God hath
 rejected them.
 6 Oh that the salvation of Israel were come out of
 Zion !
 When God ³ bringeth back the captivity of his people, ³ Or,
 returneth to
 Then shall Jacob rejoice, *and* Israel shall be glad.
 For the Chief Musician ; on stringed instruments.

54 Maschil of David : when the Ziphites came and said to
 Saul, Doth not David hide himself with us ?

1 Save me, O God, by thy name,
 And judge me in thy might.

PSALM 53.—This is the Elohist form of Ps. 14. See note
 there. This alone bears the mark of the Chief Musician. For
 list of psalms ' on stringed instruments,' see note on Ps. 3.

PSALM 54.—See note on Ps. 3.

See Ps.
xxxvi. 14.

Or, with

Another
ending is,
‘the evil
hall re-
turn.’

Or, them
hat lie in
wait for me

Hear my prayer, O God ; 2
Give ear to the words of my mouth.
For ¹ strangers are risen up against me, 3
And violent men have sought after my soul :
They have not set God before them. [Selah
Behold, God is mine helper : 4
The Lord is ² of them that uphold my soul.
³ He shall requite the evil unto ⁴ mine enemies : 5
Destroy thou them in thy truth.
With a freewill offering will I sacrifice unto thee : 6
I will give thanks unto thy name, O LORD, for it is
good.
For he hath delivered me out of all trouble ; 7
And mine eye hath seen *my desire* upon mine enemies.

For the Chief Musician ; on stringed instruments.

Maschil of David.

55

Give ear to my prayer, O God ; 1
And hide not thyself from my supplication.
Attend unto me, and answer me : 2
I am restless in my complaint, and moan ;
Because of the voice of the enemy, 3
Because of the oppression of the wicked ;
For they cast iniquity upon me,

PSALM 55.—The subscript line should read, ‘Concerning, or relating to, *Jonath elem rehokim*’—The Dove of the Distant Terebinths. The words constitute a pictorial title, founded on verses 6–8 of the psalm. Note also verse 17, in which *hdmth* suggests the cooing of a dove (see Ezek. 7. 16). This psalm was probably selected for Temple worship to commemorate the trials and conflicts of David. One of the great lessons of the commemoration is assuredly administered in verse 22 (see 2 Sam. chs. 15–19).

252

And in anger they persecute me.
4 My heart is sore pained within me :
And the terrors of death are fallen upon me.
5 Fearfulness and trembling are come upon me,
And horror hath overwhelmed me.
6 And I said, Oh that I had wings like a dove !
Then would I fly away, and be at rest.
7 Lo, then would I wander far off,
I would lodge in the wilderness. [Selah
8 I would ¹ haste me to a shelter
From the stormy wind and tempest.
9 ² Destroy, O Lord, *and* divide their tongue :
For I have seen violence and strife in the city.
10 Day and night they go about it upon the walls
thereof :
Iniquity also and mischief are in the midst of it.
11 Wickedness is in the midst thereof :
³ Oppression and guile depart not from her streets. ³ Or, *Fraud*
12 For it was not an enemy that reproached me ;
Then I could have borne it :
Neither was it he that hated me that did magnify
himself against me ;
Then I would have hid myself from him :
13 But it was thou, a man mine equal,
My companion, and my familiar friend.
14 We took sweet counsel together,
We walked in the house of God with the throng.
15 ⁴ Let death come suddenly upon them,
Let them go down alive into ⁵ the pit :
For wickedness is in their dwelling, in ⁶ the midst of
them.
16 As for me, I will call upon God ;
And the LORD shall save me.

¹ Or, *hasten
my escape*

² Heb.
Swallow up.

⁴ Or, as
otherwise
read,
*Desolations
be upon
them !*

⁵ Heb. *Sheol.*

⁶ Or, *their
inward part*

Evening, and morning, and at noonday, will I complain, and moan : 17

And he shall hear my voice.

Or, so that
one come
nigh me He hath redeemed my soul in peace ⁷ from the battle that was against me : 18

For they were many *that strove* with me.

Or, afflict God shall hear, and ⁸ answer them, 19

Even he that abideth of old, [Selah

The men who have no changes,

And who fear not God.

He hath put forth his hands against such as were at peace with him : 20

He hath profaned his covenant.

His mouth was smooth as butter, 21

But his heart was war :

His words were softer than oil,

Yet were they drawn swords.

Heb. that
hath
seen thee. Cast ⁹ thy burden upon the LORD, and he shall sustain thee : 22

He shall never suffer the righteous to be moved.

But thou, O God, shalt bring them down into the pit of destruction. 23

Bloodthirsty and deceitful men shall not live out half their days ;

But I will trust in thee.

For the Chief Musician ; set to ¹⁰ Jonath elem rehokim.

That is,
he silent
one of them
is are
or off
as other-
se real,
he dove of
distant
rebirths A Psalm of David : Michtam : when the Philistines 56
took him in Gath.

Be merciful unto me, O God ; for man would swallow me up : I

PSALM 56.—The subscript line should read : ' To the Chief Musician : *Al-tashheth.*' The catchword, which means ' De-

All the day long he fighting oppresseth me.

2 ¹ Mine enemies would swallow me up all the day long : ¹ Or, They
that lie in
wait for me

For they be many that fight proudly against me.

3 What time I am afraid,

I will put my trust in thee.

4 In God I will praise his word :

In God have I put my trust, I will not be afraid ;

What can flesh do unto me ?

5 All the day long they wrest my words :

All their thoughts are against me for evil.

6 They gather themselves together, they hide themselves,

They mark my steps,

² Even as they have waited for my soul.

7 ³ Shall they escape by iniquity ?

In anger cast down the peoples, O God.

8 Thou tellest my wanderings :

Put thou my tears into thy bottle ;

Are they not in thy ⁴ book ?

9 Then shall mine enemies turn back in the day that I call : ² Or, Inas
much as
³ Or, They
think to
escape
⁴ Or, record

stroy not,' indicates the psalm as one whereby the Divine mercy and favour were sought in times of special adversity. *Al-tashheth* was the prayer of Moses in an hour of national apostasy : ' And I prayed unto the Lord, and said, O Lord God, destroy not (*al-tashheth*) thy people and thine inheritance' (Deut. 9. 26). ' And the Lord repented of the evil which he said he would do unto his people' (Exod. 32. 14). The prayer of David in the time of the pestilence was similar (2 Sam. 24. 16, 17). In such a situation as that described in Jer. 15. 1-6, this psalm, and others of its class, would be very suitable for public prayer. Other psalms for a season of humiliation are—Pss. 57, 58, 74.

Or, for This I know, ⁵ that God is for me.
 In God will I praise *his* word : 10
 In the LORD will I praise *his* word.
 In God have I put my trust, I will not be afraid ; 11
 What can man do unto me ?
 Thy vows are upon me, O God : 12
 I will render thank offerings unto thee.
 For thou hast delivered my soul from death : 13
Hast thou not delivered my feet from falling ?
 That I may walk before God
 Or, life In the light of ⁶ the living.

For the Chief Musician ; set to Al-tashheth.

A Psalm of David : Michtam : when he fled from Saul, in the cave. 57

Be merciful unto me, O God, be merciful unto me ; 1
 For my soul taketh refuge in thee :
 Yea, in the shadow of thy wings will I take refuge,
 Until *these* ¹ calamities be overpast.
 I will cry unto God Most High ; 2
 Unto God that performeth *all things* for me.
 He shall send from heaven, and save me, 3
When he that would swallow me up reproacheth ; [Selah
 God shall send forth his mercy and his truth.
 My soul is among lions ; 4
² Or, I must lie ² I lie among them that are set on fire,
 Even the sons of men, whose teeth are spears and
 arrows,
 And their tongue a sharp sword.
 Be thou exalted, O God, above the heavens ; 5
Let thy glory be above all the earth.

PSALM 57.—See note on Ps. 56.

6 They have prepared a net for my steps ;
 My soul is bowed down :
 They have digged a pit before me ;
 They are fallen into the midst thereof themselves. [Selah
 7 My heart is fixed, O God, my heart is fixed :
 I will sing, yea, I will sing praises.
 8 Awake up, my glory ; awake, psaltery and harp
³ I myself will awake right early.
 9 I will give thanks unto thee, O Lord, among the ¹ Or, I will
 peoples : ^{awake the dawn}
 I will sing praises unto thee among the nations.
 10 For thy mercy is great unto the heavens,
 And thy truth unto the skies.
 11 Be thou exalted, O God, above the heavens ;
Let thy glory be above all the earth.
 For the Chief Musician ; set to Al-tashheth.

58 *A Psalm of David : Michtam.*

1 ¹ Do ye indeed ² in silence speak righteousness ? ¹ Or, Is the
 Do ye ³ judge uprightly, O ye sons of men ? ^{righteous-}
 2 Yea, in heart ye work wickedness ; ^{ness ye}
 Ye weigh out the violence of your hands in the earth. ^{should speak}
 3 The wicked are estranged from the womb : ^{dumb?}
 They go astray as soon as they be born, speaking lies. ^{2 Or, as}
 4 Their poison is like the poison of a serpent : ^{otherwise}
They are like the deaf adder that stoppeth her ear ; ^{read, O ye}
 5 Which hearkeneth not to the voice of ⁴ charmers, ^{gods}
 Charming never so wisely. ^{or, O ye}
 6 Break their teeth, O God, in their mouth : ^{mighty ones}
 Break out the great teeth of the young lions, O ^{3 Or, judge}
 LORD. ^{uprightly}
 7 Let them melt away as water that runneth apace : ^{the sons of}
^{4 Or,}
^{enchanters}

PSALM 58.—See note on Ps. 56.

When he aimeth his arrows, let them be as though they were cut off.

Let them be as a snail which melteth and passeth away : 8

Or, like hem that have not seen the sun Like the untimely birth of a woman, ⁵ that hath not seen the sun.

Or, Even as raw flesh, even so, shall fury sweep them away Before your pots can feel the thorns, 9

⁶ He shall take them away with a whirlwind, the green and the burning alike.

The righteous shall rejoice when he seeth the vengeance : 10

He shall wash his feet in the blood of the wicked.

¹ Heb. *fruit*. So that men shall say, Verily there is ⁷ a reward for the righteous : 11

Verily there is a God that judgeth in the earth.

For the Chief Musician ; set to Al-tashheth.

A Psalm of David : Michtam : when Saul sent, and they watched the house to kill him. 59

Deliver me from mine enemies, O my God : I
Set me on high from them that rise up against me.

PSALM 59.—‘Concerning, or relating to, *Shushan Eduth* (for *Edôth*)—Lily: Testimonies.’ The flower represents the Spring Feast, the Passover ; the latter word qualifies the celebration in some way, presumably indicating the special form of observance ordained in the wilderness of Sinai, and described in Num. 9. 5–14. This was held in the *second month* of the year (instead of the first) ; and it has become known in history as the Second (or Little) Passover. For the significance of the Passover Feast, see note on Ps. 44. A notable celebration of the Second Passover took place at the opening of Hezekiah’s reign (2 Chron. 30). As to the possible application of the psalm to such a period, refer to 2 Chron. 29. 6–9. The only other *Eduth* psalm is 79.

2 Deliver me from the workers of iniquity,
And save me from the bloodthirsty men.

3 For, lo, they lie in wait for my soul ;
The mighty gather themselves together against me :
Not for my transgression, nor for my sin, O LORD.

4 They run and prepare themselves without *my* fault :
Awake thou to ¹ help me, and behold. ¹ Heb. *meet*.

5 Even thou, O LORD God of hosts, the God of Israel,
Arise to visit all the ² heathen : ² Or, *nations*

Be not merciful to any wicked transgressors. [Selah

6 They return at evening, they make a noise like a dog,
And go round about the city.

7 Behold, they belch out with their mouth ;
Swords are in their lips :
For who, *say they*, doth hear ?

8 But thou, O LORD, shalt laugh at them ;
Thou shalt have all the ² heathen in derision.

9 ³ O my strength, I will wait upon thee :
For God is my high tower.

10 ⁴ The God of my mercy shall prevent me :
God shall let me see *my desire* upon ⁵ mine enemies. ³ So some ancient authorities. The Hebrew text has, *His strength*.

11 Slay them not, lest my people forget :
⁶ Scatter them by thy power, and bring them down,
O Lord our shield. ⁴ According to some ancient authorities, *My God with his mercy*.

12 For the sin of their mouth, *and* the words of their lips,
Let them even be taken in their pride,
And for cursing and lying which they speak. ⁵ Or, *them that lie in wait for me*

13 Consume them in wrath, consume them, that they be no more :
⁶ Or, *Make them wander to and fro*

And let them know that God ruleth in Jacob,
Unto the ends of the earth. [Selah

14 And at evening let them return, let them make a noise like a dog,

And go round about the city.
 They shall wander up and down for meat, 15
 And tarry all night if they be not satisfied.
 But I will sing of thy strength ; 16
 Yea, I will sing aloud of thy mercy in the morning :
 For thou hast been my high tower,
 And a refuge in the day of my distress.
 Unto thee, O my strength, will I sing praises : 17
 For God is my high tower, the God of my mercy.

For the Chief Musician ; set to ⁷ Shushan Eduth.

⁷ That is,
*The Lily of
 testimony.*

Michtam of David, to teach : when he strove with Aram-
 naharaim and with Aram-zobah, and Joab returned,
 and smote of Edom in the Valley of Salt twelve
 thousand. 60

O God, thou hast cast us off, thou hast broken us
 down ; 1

Thou hast been angry ; O restore us again.
 Thou hast made the land to tremble ; thou hast rent it : 2
 Heal the breaches thereof ; for it shaketh.
 Thou hast shewed thy people hard things : 3
 Thou hast made us to drink the wine of staggering.

Thou hast given a banner to them that fear thee, 4
¹ That it may be displayed because of the truth. [Selah

¹ Many
 ancient
 authorities
 render, *That
 they may flee
 from before
 the bow.*
² Another
 reading is,
me.

That thy beloved may be delivered, 5
 Save with thy right hand, and answer ² us.
 God hath spoken in his holiness ; I will exult 6
 I will divide Shechem, and mete out the valley of
 Succoth.

Gilead is mine, and Manasseh is mine ; 7
 Ephraim also is the defence of mine head ;

PSALM 60.—See note under Ps. 3.

Judah is my ³ sceptre.
 8 Moab is my washpot ;
⁴ Upon Edom will I cast my shoe :
 Philistia, shout thou because of me.
 9 Who will bring me into the strong city ?
⁵ Who hath led me unto Edom ?
 10 ⁶ Hast not thou, O God, cast us off ?
 And thou goest not forth, O God, with our hosts.
 11 Give us help against the adversary :
 For vain is the ⁷ help of man.
 12 Through God we shall do valiantly :
 For he it is that shall tread down our adversaries.
 For the Chief Musician ; on a stringed instrument.

³ Or,
lawgiver

Or, *Unk*

³ Or, *Who
 will lead
 me &c.*

⁶ Or, *Will
 not thou, O
 God, which
 hast cast u.
 off, and goest
 . . . hosts ?*

⁷ Heb.
salvation.

61

A Psalm of David.

1 Hear my cry, O God ;
 Attend unto my prayer.
 2 From the end of the earth will I call unto thee, when
 my heart ¹ is overwhelmed :
 Lead me to ² the rock that is higher than I.
 3 For thou hast been a refuge for me,
 A strong tower from the enemy.
 4 I will dwell in thy ³ tabernacle for ever :
 I will take refuge in the covert of thy wings. [Selah
 5 For thou, O God, hast heard my vows :
 Thou hast ⁴ given *me* the heritage of those that fear
 thy name.
 6 Thou wilt prolong the king's life :
 His years shall be as many generations

¹ Or,
fainteth
² Or, *a rock
 that is too
 high for me*

³ Heb. *tent.*

⁴ Or, *given
 an heritage
 unto those
 &c.*

PSALM 61.—'Concerning, or relating to, *Jeduthun*'—the
 Choir of Confession and Praise. See note on Ps. 38. 'Vows'
 are twice mentioned (5, 8). See the same expression in the
 Jeduthun psalm, 76. 11.

He shall abide before God for ever : 7
 O prepare lovingkindness and truth, that they may
 preserve him.
 So will I sing praise unto thy name for ever, 8
 That I may daily perform my vows.
 For the Chief Musician ; after the manner of Jeduthun.

A Psalm of David.

62

¹ Heb. *is*
silent unto
God.

My soul ¹ waiteth only upon God : 1
 From him *cometh* my salvation.
 He only is my rock and my salvation : 2
He is my high tower ; I shall not be greatly moved.
 How long will ye set upon a man, 3
² That ye may slay *him*, all of you,
 Like a bowing wall, like a tottering fence ?
 They only consult to thrust him down from his excel-
 lency ; 4
 They delight in lies :
 They bless with their mouth, but they curse inwardly.

[Selah]

³ Heb. *he*
thou silent
unto God.

My soul, ³ wait thou only upon God ; 5
 For my expectation is from him.
 He only is my rock and my salvation : 6
He is my high tower ; I shall not be moved.
 With God is my salvation and my glory : 7
 The rock of my strength, and my refuge, is in God.
 Trust in him at all times, ye people ; 8
 Pour out your heart before him :
 God is a refuge for us. [Selah]
 Surely men of low degree are ⁴ vanity, and men of high
 degree are a lie : 9
 In the balances they will go up ;
 They are together lighter than ⁴ vanity.

10 Trust not in oppression,
 And become not vain in robbery :
 If riches increase, set not your heart *thereon*.
 11 God hath spoken once,
 Twice have I heard this ;
 That power belongeth unto God :
 12 Also unto thee, O Lord, belongeth mercy :
 For thou renderest to every man according to his
 work.

63 A Psalm of David, when he was in the wilderness of Judah.

1 O God, thou art my God ; ¹ early will I seek thee : ¹ Or, *earnestly*
 My soul thirsteth for thee, my flesh longeth for thee,
 In a dry and weary land, where no water is.
 2 So have I looked upon thee in the sanctuary,
 To see thy power and thy glory.
 3 For thy lovingkindness is better than life ;
 My lips shall praise thee.
 4 So will I bless thee while I live.
 I will lift up my hands in thy name.
 5 My soul shall be satisfied as with ² marrow and fatness ; ² Heb. *fat*
 And my mouth shall praise thee with joyful lips ;
 6 When I remember thee upon my bed,
³ And meditate on thee in the night watches. ³ Or, *I meditate*
 7 For thou hast been my help,
 And in the shadow of thy wings will I rejoice.
 8 My soul followeth hard after thee :
 Thy right hand upholdeth me.
 9 But those that seek my soul, ⁴ to destroy it, ⁴ Or, *she destroys, they shall*
 Shall go into the lower parts of the earth.
 10 They shall be ⁵ given over to the power of the sword : ⁵ Or, *po*
 They shall be a portion for ⁶ foxes. ⁶ Or, *jac*
 11 But the king shall rejoice in God :

Every one that sweareth by him shall glory ;
For the mouth of them that speak lies shall be stopped.

For the Chief Musician.

A Psalm of David.

64

Hear my voice, O God, in my complaint : 1
Preserve my life from fear of the enemy.
Hide me from the secret counsel of evil-doers ; 2
From the ¹ tumult of the workers of iniquity :
Who have whet their tongue like a sword, 3
And have aimed their arrows, even bitter words :
That they may shoot in secret places at the perfect : 4
Suddenly do they shoot at him, and fear not.
They encourage themselves in an evil purpose ; 5
They commune of laying snares privily ;
They say, Who shall see them ?
They search out iniquities ; ² We have accomplished,
say *they*, a diligent search : 6
And the inward thought of every one, and the heart, is
deep.
But God shall shoot at them ; 7
With an arrow suddenly shall they be wounded.
³ So they shall be made to stumble, their own tongue
being against them : 8
All that see them shall ⁴ wag the head.
And all men shall fear ; 9
And they shall declare the work of God,
And shall wisely consider of his doing.
The righteous shall be glad in the LORD, and shall
trust in him ; 10
And all the upright in heart shall glory.

For the Chief Musician.

65

A Psalm. A Song of David.

¹ Praise waiteth for thee, O God, in Zion :
And unto thee shall the vow be performed.
² O thou that hearest prayer,
Unto thee shall all flesh come.
³ ² Iniquities prevail against me :
As for our transgressions, thou shalt purge them away.
⁴ Blessed is the man whom thou choosest, and causest
to approach *unto thee*,
That he may dwell in thy courts :
We shall be satisfied with the goodness of thy house,
The holy place of thy temple.
⁵ By terrible things thou wilt answer us in righteous-
ness,
O God of our salvation ;
Thou that art the confidence of all the ends of the
earth,
³ And of them that are afar off upon the sea :
⁶ Which by his strength setteth fast the mountains ;
Being girded about with might :
⁷ Which stilleth the roaring of the seas, the roaring of
their waves,
And the tumult of the peoples.
⁸ They also that dwell in the uttermost parts are afraid
at thy tokens :
Thou makest the outgoings of the morning and evening
to rejoice.
⁹ Thou visitest the earth, and waterest it,
Thou greatly enrichest it ;
The river of God is full of water :
Thou providest them corn, ⁴ when thou hast so pre-
pared ⁵ the earth.

¹ Or, *There shall be silence before thee, and praise, O God &c.*

² Heb. *Words (or, Matters) of iniquities.*

³ Or, *And of the sea, afar off*

⁴ Or, *for so preparest thou*
⁵ Heb. *her.*

Thou waterest her furrows abundantly ; 10
 Thou ⁶ settlest the ridges thereof :
 Thou makest it soft with showers ;
 Thou blessest the springing thereof.
 Thou crownest ⁷ the year with thy goodness ; 11
 And thy paths drop fatness.
 They drop upon the pastures of the wilderness : 12
 And the hills are girded with joy.
 The pastures are clothed with flocks ; 13
 The valleys also are covered over with corn ;
 They shout for joy, they also sing.

⁶ Heb.
lowest.

⁷ Heb. the
year of thy
goodness.

⁸ Or, The
pastures . . .
do drop

For the Chief Musician.

A Song, a Psalm.

66

Make a joyful noise unto God, all the earth : 1
 Sing forth the glory of his name : 2
 Make his praise glorious.
 Say unto God, How terrible are thy works ! 3
 Through the greatness of thy power shall thine enemies
¹ submit themselves unto thee.
 All the earth shall worship thee, 4
 And shall sing unto thee ;
 They shall sing to thy name. [Selah]
 Come, and see the works of God ; 5
He is terrible in his doing toward the children of men.
 He turned the sea into dry land : 6
 They went through the river on foot :
 There ² did we rejoice in him.
 He ruleth by his might for ever ; 7
 His eyes observe the nations :
 Let not the rebellious exalt themselves. [Selah]
 O bless our God, ye peoples, 8

¹ Or, yield
feigned
obedience
Heb. lie.

² Or, let us
rejoice

PSALM 66.—See note on Ps. 3.

And make the voice of his praise to be heard :
 9 Which ³ holdeth our soul in life, ³ Heb.
 And suffereth not our feet to be moved. *putteth.*
 10 For thou, O God, hast proved us :
 Thou hast tried us, as silver is tried.
 11 Thou broughtest us into the net ;
 Thou layedst a sore burden upon our loins.
 12 Thou hast caused men to ride over our heads ;
 We went through fire and through water ;
 But thou broughtest us out into ⁴ a wealthy place. ⁴ Heb.
 13 I will come into thy house with burnt offerings, *abundance*
 I will pay thee my vows,
 14 Which my lips have uttered,
 And my mouth hath spoken, when I was in distress.
 15 I will offer unto thee burnt offerings of fatlings,
 With the incense of rams ;
 I will offer bullocks with goats. [Selah]
 16 Come, and hear, all ye that fear God,
 And I will declare what he hath done for my soul.
 17 I cried unto him with my mouth,
 And ⁵ he was extolled with my tongue. ⁵ Or, as
 18 If I ⁶ regard iniquity in my heart, otherwise
 The Lord ⁷ will not hear : *read, high*
 19 But verily God hath heard ; *praise wa.*
 He hath attended to the voice of my prayer. *under my*
 20 Blessed be God, *tongue*
 Which hath not turned away my prayer, nor his ⁶ Or, had
 mercy from me. *regarded*
 For the Chief Musician ; on stringed instruments. ⁷ Or, would

67

A¹ Psalm, a Song.

I God be merciful unto us, and bless us,
 And cause his face to shine ¹ upon us ; [Selah ¹ Heb.
with us.

That thy way may be known upon earth, 2
 Thy saving health among all nations.
^{2 Or, give thanks unto} Let the peoples ² praise thee, O God ; 3
 Let all the peoples praise thee.
 O let the nations be glad and sing for joy : 4
 For thou shalt judge the peoples with equity,
^{Heb. lead.} And ³ govern the nations upon earth. [Selah 5
 Let the peoples praise thee, O God ;
 Let all the peoples praise thee.
 The earth hath yielded her increase : 6
 God, even our own God, shall bless us.
 God shall bless us ; 7
 And all the ends of the earth shall fear him.

For the Chief Musician.

A Psalm of David, a Song.

68

Let God arise, let his enemies be scattered ; 1
 Let them also that hate him flee before him.
 As smoke is driven away, so drive them away : 2
 As wax melteth before the fire,
 So let the wicked perish at the presence of God.

PSALM 68.—' Concerning, or relating to, *Shoshannim* ' = ' Lilies, ' a term recalling the Spring Festival, Passover. For the significance of the feast, see note on Ps. 44. The Passover note is struck at the outset, the first verse being an echo of Num. 10. 35: ' When the ark set forward, Moses said, Rise up, O Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee. ' The psalm is a rehearsal of the acts of Jehovah in the redemption of Israel. ' God is unto us a God of deliverances ' (20). ' He hath scattered the peoples that delight in war ' (30). The making of the nation is celebrated in this animated poem—and that, in a word, is the meaning of Passover. Hence the propriety of the choice of the Chief Musician.

3 But let the righteous be glad ; let them exult before God :
 Yea, let them rejoice with gladness.
 4 Sing unto God, sing praises to his name :
 Cast up a high way for him that rideth through the deserts ;
 His name is JAH ; and exult ye before him.
 5 A father of the fatherless, and a judge of the widows,
 Is God in his holy habitation.
 6 God ¹ setteth the solitary in families :
 He bringeth out the prisoners into prosperity :
 But the rebellious dwell in a parched land. ^{Heb. maketh the solitary to dwell in a house.}
 7 O God, when thou wentest forth before thy people,
 When thou didst march through the wilderness ; [Selah
 8 The earth trembled,
 The heavens also dropped at the presence of God :
Even yon Sinai trembled at the presence of God, the God of Israel.
 9 Thou, O God, didst send a plentiful rain,
 Thou didst confirm thine inheritance, when it was weary.
 10 Thy ² congregation dwelt therein : ^{2 Or, troop}
 Thou, O God, didst prepare of thy goodness for the poor.
 11 The Lord giveth the word :
 The women that publish the tidings are a great host.
 12 Kings of armies flee, they flee :
 And she that tarricth at home divideth the spoil.
 13 ³ Will ye lie among the sheepfolds,
 As the wings of a dove covered with silver,
 And her pinions with yellow gold ? ^{3 Or, When ye lie among the sheepfolds, it is as the wings... gold.}
 14 When the Almighty scattered kings therein,

⁴ Or, *It snowed*⁴ *It was as when* it snoweth in Zalmon.

A mountain of God is the mountain of Bashan ; 15

⁶ Heb. *A mountain of summits.*⁶ An high mountain is the mountain of Bashan.Why look ye askance, ye high mountains, 16
At the mountain which God hath desired for his abode ?Yea, the LORD will dwell *in it* for ever.

The chariots of God are twenty thousand, even thousands upon thousands : 17

⁸ Or, *Sinai is in the sanctuary*The Lord is among them, ⁸ *as in* Sinai, in the sanctuary.Thou hast ascended on high, thou hast led *thy* captivity captive ; 18

Thou hast received gifts among men,

⁷ Heb. *Jah.* See ver. 4.
⁸ Or, *dwell there*Yea, *among* the rebellious also, that ⁷ the LORD God might ⁸ dwell *with them*.⁹ Or, *Blessed be the Lord day by day : if one oppresseth us, God is our salvation*⁹ Blessed be the Lord, who daily beareth our burden, 19

Even the God who is our salvation. [Selah]

God is unto us a God of deliverances ; 20

And unto JEHOVAH the Lord belong the issues from death.

But God shall smite through the head of his enemies, 21

The hairy scalp of such an one as goeth on still in his guiltiness.

The Lord said, I will bring again from Bashan, 22

I will bring *them* again from the depths of the sea :

That thou mayest dip thy foot in blood, 23

That the tongue of thy dogs may have its portion from *thine* enemies.

They have seen thy goings, O God, 24

¹⁰ Or, *in the sanctuary Or, in holiness*Even the goings of my God, my King, ¹⁰ into the sanctuary.

The singers went before, the minstrels followed after, 25

In the midst of the damsels playing with timbrels.

26 Bless ye God in the congregations,
Even the Lord, *ye that are* of the fountain of Israel.27 There is little Benjamin their ruler,
The princes of Judah *and* their ¹¹ council,
The princes of Zebulun, the princes of Naphtali.¹¹ Or, *company*

28 Thy God hath commanded thy strength :

¹² Strengthen, O God, that which thou ¹³ hast wrought for us. ¹² Or, *Be strong, O God, thou that hast &*29 Because of thy temple at Jerusalem
Kings shall bring presents unto thee.30 Rebuke the wild beast of the reeds,
The multitude of the bulls, with the calves of the peoples, ¹³ Or, *hast wrought for us out of th temple. Un Jerusalem &c.*¹⁴ Trampling under foot the pieces of silver ;¹⁵ He hath scattered the peoples that delight in war. ¹⁴ Or, *Ever one submiting himself with pieces of silver*

31 Princes shall come out of Egypt ;

¹⁶ Ethiopia shall haste to stretch out her hands unto God. ¹⁵ Or, *as otherwise read, Scatter thou*

32 Sing unto God, ye kingdoms of the earth ;

O sing praises unto the Lord . [Selah]

33 To him that rideth upon the heavens of heavens,
which are of old ;Lo, he uttereth his voice, *and that* a mighty voice.

34 Ascribe ye strength unto God :

His excellency is over Israel,
And his strength is in the skies.35 ¹⁷ O God, *thou art* terrible out of thy holy places : ¹⁷ Or, *Terrible is God*
The God of Israel, he giveth strength and power unto *his* people.

Blessed be God.

For the Chief Musician ; set to ¹⁸ Shoshannim.¹⁸ That is, *Lilies.*

A Psalm of David.

69

Save me, O God ; 1
 For the waters are come in unto my soul.
 I sink in deep mire, where there is no standing : 2
 I am come into deep waters, where the floods overflow
 me.
 I am weary with my crying ; my throat is dried : 3
 Mine eyes fail while I wait for my God.
 They that hate me without a cause are more than the
 hairs of mine head : 4
 They that would cut me off, being mine enemies
¹ wrongfully, are mighty :
 Then I ² restored that which I took not away.
 O God, thou knowest my foolishness ; 5
 And my ³ sins are not hid from thee.
 Let not them that wait on thee be ashamed through
 me, O Lord GOD of hosts : 6
 Let not those that seek thee be brought to dishonour
 through me, O God of Israel.
 Because for thy sake I have borne reproach ; 7
 Shame hath covered my face.
 I am become a stranger unto my brethren, 8
 And an alien unto my mother's children.
 For the zeal of thine house hath eaten me up ; 9
 And the reproaches of them that reproach thee are
 fallen upon me.
 When I wept, *and chastened* my soul with fasting, 10
 That was to my reproach.
 When I made sackcloth my clothing, 11
 I became a proverb unto them.
 They that sit in the gate talk of me ; 12
 And *I am* the song of the drunkards.

13 But as for me, my prayer is unto thee, O LORD, in an
 acceptable time :
 O God, in the multitude of thy mercy,
 Answer me in the truth of thy salvation.
 14 Deliver me out of the mire, and let me not sink :
 Let me be delivered from them that hate me, and out
 of the deep waters.
 15 Let not the waterflood overwhelm me,
 Neither let the deep swallow me up ;
 And let not the pit shut her mouth upon me.
 16 Answer me, O LORD ; for thy lovingkindness is good :
 According to the multitude of thy tender mercies
 turn thou unto me.
 17 And hide not thy face from thy servant ;
 For I am in distress ; answer me speedily.
 18 Draw nigh unto my soul, and redeem it :
 Ransom me because of mine enemies.
 19 Thou knowest my reproach, and my shame, and my
 dishonour :
 Mine adversaries are all before thee.
 20 Reproach hath broken my heart ; and I am ⁴ full of ⁴Or, sore
 heaviness : ^{sick}
 And I looked for some to take pity, but there was
 none ;
 And for comforters, but I found none.
 21 They gave me also ⁵ gall for my meat ; ⁵ See Deut.
 And in my thirst they gave me vinegar to drink. ^{xxix. 18.}
 22 Let their table before them become a snare ;
 And when they are in peace, *let it become* a trap.
 23 Let their eyes be darkened, that they see not ;
 And make their loins continually to shake.
 24 Pour out thine indignation upon them,
 And let the fierceness of thine anger overtake them.

Or, *en-
ampliment* Let their ⁶ habitation be desolate ; 25
 Let none dwell in their tents.
 For they persecute him whom thou hast smitten ; 26
 Or, *fain* And they tell of the ⁷ sorrow of those whom thou hast
 wounded.
 Add iniquity unto their iniquity : 27
 And let them not come into thy righteousness.
 Or, *the
living* Let them be blotted out of the book of ⁸ life, 28
 And not be written with the righteous.
 Or, *in pain* But I am poor and ⁹ sorrowful : 29
 Let thy salvation, O God, set me up on high.
 I will praise the name of God with a song, 30
 And will magnify him with thanksgiving.
 And it shall please the LORD better than an ox, 31
 Or a bullock that hath horns and hoofs.
 The meek have seen it, and are glad : 32
 Ye that seek after God, let your heart live.
 For the LORD heareth the needy, 33
 And despiseth not his prisoners.
 Let heaven and earth praise him 34
 The seas, and every thing that moveth therein.
 For God will save Zion, and build the cities of Judah ; 35
 And they shall abide there, and have it in possession.
 The seed also of his servants shall inherit it ; 36
 And they that love his name shall dwell therein.

For the Chief Musician.

Or, *to make
memorial* A Psalm of David ; ¹ to bring to remembrance. 70
¹ See Ps. xl. ² Make haste, O God, to deliver me ; 1
¹³ 17. Make haste to help me, O LORD. 2
 Let them be ashamed and confounded
 That seek after my soul :

Let them be turned backward and brought to dis-
 honour
 That delight in my hurt.
 3 Let them be turned back ³ by reason of their shame ³ Or, *for a
reward of*
 That say, Aha, Aha.
 4 Let all those that seek thee rejoice and be glad in
 thee ;
 And let such as love thy salvation say continually,
 Let God be magnified.
 5 But I am poor and needy ;
 Make haste unto me, O God :
 Thou art my help and my deliverer ;
 O LORD, make no tarrying.

71 ¹ In thee, O LORD, do I put my trust :
 Let me never be ashamed. ¹ See Ps.
 xxxi. 1-3.
 2 Deliver me in thy righteousness, and rescue me :
 Bow down thine ear unto me, and save me.
 3 Be thou to me ² a rock of habitation, whereunto ² According
 to some
 ancient au-
 thorities, a
 strong rock,
 whereunto
 &c.
 I may continually resort :
 Thou hast given commandment to save me ;
 For thou art my rock and my fortress.
 4 Rescue me, O my God, out of the hand of the wicked,
 Out of the hand of the unrighteous and cruel man.
 5 For thou art my hope, O Lord God :
 Thou art my trust from my youth.
 6 By thee have I been holden up from the womb :
³ Thou art he that took me out of my mother's bowels : ³ Or, *Thou
hast been my
benefactor
from &c.*
 My praise shall be continually of thee.
 7 I am as a wonder unto many ;
 But thou art my strong refuge.
 8 My mouth shall be filled with thy praise,
 And with thy honour all the day.

Cast me not off in the time of old age ; 9
 Forsake me not when my strength faileth.
 For mine enemies speak concerning me ; 10
 And they that watch for my soul take counsel together,
 Saying, God hath forsaken him : 11
 Pursue and take him ; for there is none to deliver.
 O God, be not far from me : 12
 O my God, make haste to help me.
 Let them be ashamed *and* consumed that are adversaries to my soul ; 13
 Let them be covered with reproach and dishonour that seek my hurt.
 But I will hope continually, 14
 And will praise thee yet more and more.
 My mouth shall tell of thy righteousness, 15
 And of thy salvation all the day ;
 For I know not the numbers *thereof*.
 I will come ⁴ with the mighty acts of the Lord God : 16
 I will make mention of thy righteousness, even of thine only.
 O God, thou hast taught me from my youth ; 17
 And hitherto have I declared thy wondrous works.
 Yea, even ⁵ when I am old and grayheaded, O God,
 forsake me not ; 18
 Until I have declared ⁶ thy strength unto *the next*
 generation,
 Thy might to every one that is to come.
 Thy righteousness also, O God, is very high ; 19
 Thou who hast done great things,
 O God, who is like unto thee ?
 Thou, which hast shewed ⁷ us many and sore troubles, 20
 Shalt quicken ⁷ us again,

And shalt bring ⁸ us up again from the depths of the earth. ⁸ Another reading is, *me*.
 21 Increase thou my greatness,
 And turn again and comfort me.
 22 I will also praise thee with the psaltery,
Even thy truth, O my God :
 Unto thee will I sing praises with the harp,
 O thou Holy One of Israel.
 23 My lips shall greatly rejoice when I sing praises unto thee ;
 And my soul, which thou hast redeemed.
 24 My tongue also shall talk of thy righteousness all the day long :
 For they are ashamed, for they are confounded, that seek my hurt.

72 *A Psalm of Solomon.*
 1 Give the king thy judgements, O God,
 And thy righteousness unto the king's son.
 2 ¹ He shall judge thy people with righteousness, ¹ Or, *Let him*
 And thy poor with judgement. *and so throughout the Psalm.*
 3 The mountains shall bring peace to the people,
 And the hills, in righteousness.
 4 He shall judge the poor of the people,
 He shall save the children of the needy,
 And shall break in pieces the oppressor.
 5 They shall fear thee while the sun endureth,
 And ² so long as the moon, throughout all generations. ² Heb. *be far the moon.*
 6 He shall come down like rain upon the mown grass :
 As showers that water the earth.
 7 In his days shall the righteous flourish ;
 And abundance of peace, till the moon be no more.

He shall have dominion also from sea to sea, 8
 And from ³ the River unto the ends of the earth.
³ See Exod. xxiii. 31. They that dwell in the wilderness shall bow before him ; 9
 And his enemies shall lick the dust.
⁴ Or, render tribute The kings of Tarshish and of the isles shall ⁴ bring presents : 10
 The kings of Sheba and Seba shall offer gifts.
 Yea, all kings shall fall down before him : 11
 All nations shall serve him.
 For he shall deliver the needy when he crieth ; 12
 And the poor, ⁵ that hath no helper.
⁵ Or, and him that hath He shall have pity on the ⁶ poor and needy, 13
⁶ Or, weak And the souls of the needy he shall save.
⁷ Or, fraud He shall redeem their soul from ⁷ oppression and violence ; 14
 And precious shall their blood be in his sight :
⁸ Or, he And ⁸ they shall live ; and to him shall be given of the gold of Sheba : 15
 And men shall pray for him continually ;
⁹ Or, an handful ⁹ They shall bless him all the day long.
¹⁰ Or, land There shall be ⁹ abundance of corn in the ¹⁰ earth upon the top of the mountains ; 16
 The fruit thereof shall shake like Lebanon :
 And they of the city shall flourish like grass of the earth.
 His name shall endure for ever ; 17
¹¹ Or, have issue His name shall ¹¹ be continued ¹² as long as the sun :
¹² Heb. before the sun. And men shall ¹³ be blessed in him ;
¹³ Or, bless themselves All nations shall call him happy.
 Blessed be the LORD God, the God of Israel, 18
 Who only doeth wondrous things :

19 And blessed be his glorious name for ever ;
 And let the whole earth be filled with his glory.
 Amen, and Amen.
 20 The prayers of David the son of Jesse are ended.

BOOK III.

73

A Psalm of Asaph.

1 ¹ Surely God is good to Israel, ¹ Or, O good is
Even to such as are pure in heart.
 2 But as for me, my feet were almost gone ;
 My steps had well nigh slipped.
 3 For I was envious at the ² arrogant, ² Or, for
 When I saw the prosperity of the wicked.
 4 For there are no ³ bands in their death : ³ Or, for
 But their strength is firm.
 5 They are not ⁴ in trouble as *other* men ; ⁴ Heb. 1 the trou of men.
 Neither are they plagued like *other* men.
 6 Therefore pride is as a chain about their neck ;
 Violence covereth them as a garment.
 7 Their eyes stand out with fatness :
⁵ They have more than heart could wish. ⁵ Or, 7 imagin tions of heart
 8 They scoff, and in wickedness utter oppression :
 They speak ⁶ loftily. ⁶ Or, for an high
 9 They have set their mouth ⁷ in the heavens,
 And their tongue walketh through the earth.
 10 Therefore ⁸ his people return hither :
 And waters of a full *cup* are ⁹ wrung out by them.
 11 And they say, How doth God know ?
 And is there knowledge in the Most High ?
 12 Behold, these are the wicked ;
 And, being alway at ease, they increase in riches.

- Surely in vain have I cleansed my heart, 13
 And washed my hands in innocency ;
 For all the day long have I been plagued, 14
 And ¹⁰ chastened every morning.
 If I had said, I will speak thus ; 15
 Behold, I had dealt treacherously with the generation
 of thy children.
 When I thought how I might know this, 16
¹¹ It was too painful for me ;
 Until I went into the sanctuary of God, 17
 And considered their latter end.
 Surely thou settest them in slippery places : 18
 Thou castest them down to ¹² destruction.
 How are they become a desolation in a moment ! 19
 They are utterly consumed with terrors.
 As a dream when one awaketh ; 20
 So, O Lord, ¹³ when thou awakest, thou shalt despise
 their image.
 For my heart ¹⁴ was grieved, 21
 And I was pricked in my reins :
¹⁵ Or, *am* So brutish ¹⁶ was I, and ignorant ; 22
 I was *as* a beast ¹⁸ before thee.
 Nevertheless I am continually with thee : 23
 Thou hast holden my right hand.
 Thou shalt guide me with thy counsel, 24
 And afterward receive me ¹⁷ to glory.
 Whom have I in heaven *but thee* ? 25
 And there is none upon earth that I desire ¹⁸ beside
 thee.
 My flesh and my heart faileth : 26
¹⁸ Heb. *rock*. But God is the ¹⁹ strength of my heart and my portion
 for ever.
 For, lo, they that are far from thee shall perish : 27

- Thou hast destroyed all them that go a whoring from
 thee.
 28 But it is good for me to draw near unto God :
 I have made the Lord GOD my refuge,
 That I may tell of all thy works.

74

Maschil of Asaph.

- 1 O God, why hast thou cast *us* off for ever ?
 Why doth thine anger smoke against the sheep of thy
 pasture ?
 2 Remember thy congregation, which thou hast pur-
 chased of old,
 Which thou hast redeemed to be the tribe of thine
 inheritance ;
 And mount Zion, wherein thou hast dwelt.
 3 Lift up thy feet unto the perpetual ruins,
¹ All the evil that the enemy hath done in the sanc- ¹ Or, *The*
 tuary. *enemy hath wrought all*
^{evil}
 4 Thine adversaries have roared in the midst of thine
 assembly ;
 They have set up their ensigns for signs.
 5 They ² seemed as men that lifted up
 Axes upon a thicket of trees. ² Or, *made*
^{themselves}
^{known}
 6 And now all the carved work thereof together
 They break down with hatchet and hammers.
 7 They have set thy sanctuary on fire ;
 They have profaned the dwelling place of thy name
 even to the ground.
 8 They said in their heart, Let us make havoc of them
 altogether :

PSALM 74.—*Al-tashheth* = 'Destroy not,' a psalm for a season
 of humiliation. See note on Ps. 56. In circumstances of
 great distress, with menace of the national existence, what
 prayer more suitable could be offered ?

³Or, *places of assembly*

They have burned up all the ³synagogues of God in the land.

We see not our signs :

9

There is no more any prophet ;

Neither is there among us any that knoweth how long.

How long, O God, shall the adversary reproach ?

10

Shall the enemy blaspheme thy name for ever ?

Why drawest thou back thy hand, even thy right hand ?

11

Pluck it out of thy bosom and consume them.

Yet God is my King of old,

12

Working salvation in the midst of the earth.

⁴ Heb. *break up.*

Thou didst ⁴divide the sea by thy strength :

13

⁵ Or, *sea-monsters*

Thou brakest the heads of the ⁵dragons in the waters.

Thou brakest the heads of leviathan in pieces,

14

Thou gavest him to be meat to the people inhabiting the wilderness.

Thou didst cleave fountain and flood :

15

⁶ Or, *ever-flowing*

Thou driedst up ⁶mighty rivers.

The day is thine, the night also is thine :

16

⁷ Heb. *luminary.*

Thou hast prepared the ⁷light and the sun.

Thou hast set all the borders of the earth :

17

Thou hast made summer and winter.

⁸ Or, *hath reproached the LORD*

Remember this, that the enemy ⁸hath reproached,

O LORD,

18

And that a foolish people have blasphemed thy name.

⁹ Or, *thy turtledove unto the greedy multitude*

O deliver not ⁹the soul of thy turtledove unto the wild beast :

19

¹⁰ Or, *multitude*

Forget not the ¹⁰life of thy poor for ever.

Have respect unto the covenant :

20

¹¹ Or, *land*

For the dark places of the ¹¹earth are full of the habitations of violence.

21 O let not the oppressed return ashamed :

Let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause :

Remember how the foolish man reproacheth thee all the day.

23 Forget not the voice of thine adversaries :

The tumult of those that rise up against thee

¹²ascendeth continually.

¹² Or, *ascendeth.*

For the Chief Musician ; *set to Al-tashheth.*

75

A Psalm of Asaph, a Song.

1 We give thanks unto thee, O God ;

We give thanks, ¹for thy name is near :

Men tell of thy wondrous works.

¹ Or, *for that thy name is : thy wondrous works declare*

2 When I shall ²find the set time,

I will judge uprightly.

² Heb. *it*

3 ³The earth and all the inhabitants thereof are dissolved :

³ Or, *W. the earth I set up*

I have ⁴set up the pillars of it.

[Selah ⁴ Heb. *portion*

4 I said unto the ⁵arrogant, Deal not arrogantly :

⁵ Or, *for*

And to the wicked, Lift not up the horn :

5 Lift not up your horn on high ;

⁶Speak not with a stiff neck.

⁶ Or, *So not insolently with a haughty neck*

6 For neither from the east, nor from the west,

Nor yet ⁷from the ⁸south, cometh lifting up.

⁷ Or, *from the wildness of mountains cometh judgement*

7 But God is the judge :

He putteth down one, and lifteth up another.

8 For in the hand of the LORD there is a cup, and the wine ⁹foameth ;

⁸ Heb. *wildern*

It is full of mixture, and he poureth out of the same :

⁹ Or, *is*

Surely the dregs thereof, all the wicked of the earth

shall ¹⁰wring them out, and drink them.

¹⁰ Or, *dr*

PSALM 75.—See note on Ps. 3.

But I will declare for ever, 9
 I will sing praises to the God of Jacob.
 All the horns of the wicked also will I cut off ; 10
 But the horns of the righteous shall be lifted up.

For the Chief Musician ; on stringed instruments.

A Psalm of Asaph, a Song.

76

In Judah is God known : 1
 His name is great in Israel.

¹ Or, covert In Salem also is his ¹ tabernacle, 2

² Or, lair And his ² dwelling place in Zion.

³ Or, fiery There he brake the ³ arrows of the bow ; 3

⁴ Or, light- The shield, and the sword, and the battle. [Selah

⁵ Or, more glorious art thou *and* excellent, ⁴ from the mountains 4
 of prey.

The stouthearted are spoiled, they have slept their 5
 sleep ;

And none of the men of might have found their hands. 6

At thy rebuke, O God of Jacob, 6

Both chariot and horse are cast into a dead sleep.

Thou, even thou, art to be feared : 7

And who may stand in thy sight when once thou art 7
 angry ?

Thou didst cause sentence to be heard from heaven ; 8

The earth feared, and was still,

When God arose to judgement, 9

To save all the meek of the earth. [Selah

Surely the wrath of man shall praise thee : 10

¹¹ Or, The residue of wrath shalt thou ⁵ gird upon thee.

Vow, and pay unto the LORD your God : 11

PSALM 76.—' Concerning, or relating to, *Jeduthun*,' the Choir of Confession and Praise. See notes on Pss. 38 and 61. Praise in verses 1-4, 6-10 ; confession ('vow') in verse 11.

Let all that be round about him bring presents unto
 him that ought to be feared.
 12 He shall cut off the spirit of princes :
 He is terrible to the kings of the earth.
 For the Chief Musician ; after the manner of Jeduthun.

77

A Psalm of Asaph.

1 I will cry unto God with my voice ;
 Even unto God with my voice, and he will give ear
 unto me.

2 In the day of my trouble I sought the Lord :
 My hand was stretched out in the night, and slackened
 not ;

My soul refused to be comforted.
 3 I remember God, and am disquieted :
 I complain, and my spirit ¹ is overwhelmed. [Selah ¹ Or, fainteth

4 Thou holdest mine eyes watching :
 I am so troubled that I cannot speak.

5 I have considered the days of old,
 The years of ancient times.

6 I call to remembrance my song in the night :
 I commune with mine own heart ;

And my spirit made diligent search.
 7 Will the Lord cast off for ever ?

And will he be favourable no more ?
 8 Is his mercy clean gone for ever ?

Doth his promise fail for evermore ?
 9 Hath God forgotten to be gracious ?

Hath he in anger shut up his tender mercies ? [Selah
 10 And I said, This is my infirmity ;

² But I will remember the years of the right hand of the ² Or, That
 Most High. the right
 hand of the
 Most High
 doth change

11 I will make mention of the deeds of ³ the LORD ;
³ Heb. Jah.

For I will remember thy wonders of old.
 I will meditate also upon all thy work, 12
 And muse on thy doings.
 Thy way, O God, is ⁴ in the sanctuary : 13
4 Or, in holiness Who is a great god like unto God ?
 Thou art the God that doest wonders : 14
 Thou hast made known thy strength among the
 peoples.
 Thou hast with thine arm redeemed thy people, 15
 The sons of Jacob and Joseph. [Selah
 The waters saw thee, O God ; 16
5 Or, were in pain The waters saw thee, they ⁵ were afraid :
 The depths also trembled.
 The clouds poured out water ; 17
 The skies sent out a sound :
 Thine arrows also went abroad.
 The voice of thy thunder was in the whirlwind ; 18
 The lightnings lightened the world :
 The earth trembled and shook.
 Thy way was in the sea, 19
 And thy paths in the great waters,
 And thy footsteps were not known.
 Thou leddest thy people like a flock, 20
 By the hand of Moses and Aaron.

Maschil of Asaph.

78

1 Or, teaching Give ear, O my people, to my ¹ law : 1
 Incline your ears to the words of my mouth.
 I will open my mouth in a parable ; 2
 I will utter dark sayings of old :
 Which we have heard and known, 3
 And our fathers have told us.
 We will not hide them from their children, 4

Telling to the generation to come the praises of the
 LORD,
 And his strength, and his wondrous works that he
 hath done.
 5 For he established a testimony in Jacob,
 And appointed a law in Israel,
 Which he commanded our fathers,
 That they should make them known to their children :
 6 That the generation to come might know *them*, even
 the children which should be born ;
 Who should arise and tell *them* to their children :
 7 That they might set their hope in God,
 And not forget the works of God,
 But keep his commandments :
 8 And might not be as their fathers,
 A stubborn and rebellious generation ;
 A generation ² that set not their heart aright,
 And whose spirit was not stedfast with God. *Or, that prepared not their heart*
 9 The children of Ephraim, being armed and carrying
 bows,
 Turned back in the day of battle.
 10 They kept not the covenant of God,
 And refused to walk in his law ;
 11 And they forgot his doings,
 And his wondrous works that he had shewed them.
 12 Marvellous things did he in the sight of their fathers,
 In the land of Egypt, in the field of Zoan.
 13 He clave the sea, and caused them to pass through ;
 And he made the waters to stand as an heap.
 14 In the day-time also he led them with a cloud,
 And all the night with a light of fire.
 15 He clave rocks in the wilderness,
 And gave them drink abundantly as out of the depths.

He brought streams also out of the rock, 16
 And caused waters to run down like rivers.
 Yet went they on still to sin against him, 17
^{3 Or, a dry land} To rebel against the Most High in ³ the desert.
 And they tempted God in their heart 18
 By asking meat for their lust.
 Yea, they spake against God ; 19
 They said, Can God prepare a table in the wilderness ?
 Behold, he smote the rock, that waters gushed out, 20
 And streams overflowed ;
 Can he give bread also ?
 Will he provide flesh for his people ?
 Therefore the LORD heard, and was wroth : 21
 And a fire was kindled against Jacob,
 And anger also went up against Israel ;
 Because they believed not in God, 22
 And trusted not in his salvation.
 Yet he commanded the skies above, 23
 And opened the doors of heaven ;
 And he rained down manna upon them to eat, 24
 And gave them of the corn of heaven.
^{4 Or, Every one} ⁴ Man did eat the bread of the mighty : 25
 He sent them meat to the full.
^{5 Heb. led forth the east wind.} He ⁵ caused the east wind to blow in the heaven : 26
 And by his power he guided the south wind.
 He rained flesh also upon them as the dust, 27
 And winged fowl as the sand of the seas :
 And he let it fall in the midst of their camp, 28
 Round about their habitations.
 So they did eat, and were well filled ; 29
 And he gave them that they lusted after.
 They were not estranged from their lust, 30
 Their meat was yet in their mouths,

31 When the anger of God went up against them,
 And slew of the fattest of them,
 And smote down the young men of Israel.
 32 For all this they sinned still,
 And believed not in his wondrous works.
 33 Therefore their days did he consume in vanity,
 And their years in terror.
 34 When he slew them, then they inquired after him :
 And they returned and sought God ^{6 Or, earnestly} early.
 35 And they remembered that God was their rock,
 And the Most High God their redeemer.
 36 But they flattered him with their mouth,
 And lied unto him with their tongue.
 37 For their heart was not ^{7 Or, steadfast} right with him,
 Neither were they faithful in his covenant.
 38 But he, being full of compassion, forgave *their* in-
 iquity, and destroyed *them* not :
 Yea, many a time turned he his anger away,
 And did not stir up all his wrath.
 39 And he remembered that they were but flesh ;
 A wind that passeth away, and cometh not again.
 40 How oft did they rebel against him in the wilder-
 ness,
 And grieve him in the desert !
 41 And they turned again and tempted God,
 And ^{8 Or, limited} provoked the Holy One of Israel.
 42 They remembered not his hand,
 Nor the day when he redeemed them from the adver-
 sary.
 43 How he set his signs in Egypt,
 And his wonders in the field of Zoan ;
 44 And turned their rivers into blood,
 And their streams, that they could not drink.

He sent among them swarms of flies, which devoured
 them ; 45
 And frogs, which destroyed them.
 He gave also their increase unto the caterpillar, 46
 And their labour unto the locust.
⁹ Heb. *killed.* He ⁹ destroyed their vines with hail, 47
¹⁰ Or, *great hailstones* And their sycomore trees with ¹⁰ frost.
 He gave over their cattle also to the hail, 48
 And their flocks to hot thunderbolts.
 He cast upon them the fierceness of his anger, 49
 Wrath, and indignation, and trouble,
¹¹ Heb. *A sending.* ¹¹ A band of angels of evil.
¹² Heb. *levelled.* He ¹² made a path for his anger ; 50
 He spared not their soul from death,
¹³ Or, *their beasts to the murrain* But gave ¹³ their life over to the pestilence ;
 And smote all the firstborn in Egypt, 51
¹⁴ Heb. *beginning.* The ¹⁴ chief of their strength in the tents of Ham :
 See Deut. ¹⁴ But he led forth his own people like sheep, 52
 xxi. 17. And guided them in the wilderness like a flock.
 And he led them safely, so that they feared not : 53
 But the sea overwhelmed their enemies.
¹⁵ Or, *his holy border* And he brought them to ¹⁵ the border of his sanc-
 tuary, 54
¹⁶ Or, *mountain land* To this ¹⁶ mountain, which his right hand had purchased.
 He drove out the nations also before them, 55
 And allotted them for an inheritance by line,
 And made the tribes of Israel to dwell in their tents.
 Yet they tempted and rebelled against the Most High
 God, 56
 And kept not his testimonies ;
 But turned back, and dealt treacherously like their
 fathers : 57
 They were turned aside like a deceitful bow.

58 For they provoked him to anger with their high
 places,
 And moved him to jealousy with their graven images.
 59 When God heard *this*, he was wroth,
 And greatly abhorred Israel :
 60 So that he forsook the tabernacle of Shiloh,
 The tent which he placed among men ;
 61 And delivered his strength into captivity,
 And his glory into the adversary's hand.
 62 He gave his people over also unto the sword ;
 And was wroth with his inheritance.
 63 Fire devoured their young men ;
 And their maidens had no marriage-song.
 64 Their priests fell by the sword ;
 And their widows made no lamentation.
 65 Then the Lord awaked as one out of sleep,
 Like a mighty man that shouteth by reason of wine.
 66 And he smote his adversaries backward :
 He put them to a perpetual reproach.
 67 Moreover he refused the tent of Joseph,
 And chose not the tribe of Ephraim ;
 68 But chose the tribe of Judah,
 The mount Zion which he loved.
 69 And he built his sanctuary like the heights,
 Like the earth which he hath established for ever.
 70 He chose David also his servant,
 And took him from the sheepfolds :
 71 From following the ewes that give suck he brought
 him,
 To feed Jacob his people, and Israel his inheritance.
 72 So he fed them according to the integrity of his
 heart ;
 And guided them by the skilfulness of his hands:

A Psalm of Asaph.

79

¹Or, nations O God, the ¹heathen are come into thine inheritance ; I

Thy holy temple have they defiled ;

They have laid Jerusalem on heaps.

The dead bodies of thy servants have they given to be meat unto the fowls of the heaven, 2

The flesh of thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem ; 3

And there was none to bury them.

We are become a reproach to our neighbours, 4

A scorn and derision to them that are round about us.

How long, O LORD, wilt thou be angry for ever ? 5

Shall thy jealousy burn like fire ?

Pour out thy wrath upon the heathen that know thee not, 6

And upon the kingdoms that call not upon thy name.

For they have devoured Jacob, 7

PSALM 79.—' Concerning, or relating to, *Shoshannim Eduth* ' (for *Eduth*) = ' Lilies: Testimonies.' See note on Ps. 59. There the floral name is in the singular, here in the plural. It recalls the Spring Festival, the Passover ; while the conjoined word seems to define the Passover as that held in the *second month* of the year. In this psalm, God's inheritance cries out for deliverance from invading enemies. The prayer is not for restoration from captivity, but for judgement upon reproachful neighbours (4, 12 ; compare the *Shoshannim* psalm, 44. 13-16). Though 'brought very low,' Israel is still 'the sheep of God's pasture' (8, 13). The seer apprehends the worst (1-3), and prayer ascends that the things feared may not be realized. The Second Passover in the reign of Hezekiah was celebrated in circumstances of great national dejection (2 Chron. 29. 6-9 ; 30. 2-25).

And laid waste his ² habitation.

8 Remember not against us the iniquities of our forefathers : ² Or, pasture

Let thy tender mercies speedily prevent us :

For we are brought very low.

9 Help us, O God of our salvation, for the glory of thy name :

And deliver us, and purge away our sins, for thy name's sake.

10 Wherefore should the heathen say, Where is their God ?

Let the revenging of the blood of thy servants which is shed

Be known among the heathen in our sight.

11 Let the sighing of the prisoner come before thee ;

According to the greatness of ³ thy power preserve ³ Heb. thine arm. thou ⁴ those that are appointed to death ; ⁴ Heb. the children of death.

12 And render unto our neighbours sevenfold into their bosom

Their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture

Will give thee thanks for ever :

We will shew forth thy praise to all generations.

For the Chief Musician ; set to ⁵ *Shoshannim Eduth*. ⁵ That is, Lilies, a testimony.

80

A Psalm of Asaph.

I Give ear, O Shepherd of Israel.

Thou that leadest Joseph like a flock ;

Thou that ¹ sittest upon the cherubim, shine forth. ¹ Or, dwellest between

PSALM 80.—' Concerning, or relating to, the *Gittith* ' (for *Gittith*) = ' Winepresses,' a term used to designate the Autumn Festival, Tabernacles. See note on Ps. 7. Jehovah the

Before Ephraim and Benjamin and Manasseh, stir up
thy might, 2

And come to save us.

² Or, *Restore* ² Turn us again, O God ; 3
And cause thy face to shine, and we shall be saved.

O LORD God of hosts, 4
How long ³ wilt thou be angry against the prayer of
thy people ?

³ Heb. *wilt
thou smoke.*
See Ps.
lxxlv. 1.

Thou hast fed them with the bread of tears, 5
And given them tears to drink in large measure.

Thou makest us a strife unto our neighbours : 6
And our enemies laugh among themselves.

Turn us again, O God of hosts ; 7
And cause thy face to shine, and we shall be saved.

Thou broughtest a vine out of Egypt : 8
Thou didst drive out the nations, and plantedst it.

Thou preparedst *room* before it, 9
And it took deep root, and filled the land.

The mountains were covered with the shadow of it, 10
And ⁴ the boughs thereof were *like* ⁶ cedars of God.

⁴ Or, *the
cedars of
God with the
boughs
thereof*
⁶ Or, *goodly
cedars*

She sent out her branches unto the sea, 11
And her shoots unto the River.

Why hast thou broken down her fences, 12
So that all they which pass by the way do pluck her ?

The boar out of the wood doth ravage it, 13

Keeper of Israel is the note of the psalm, as it was of the feast
(see verses 1, 2, 17-19). In words suggestive of the vintage
season, the story of Israel is outlined, under the figure of a
vine which God brought out of Egypt (8-16). Experiences
the very reverse of dwelling in booths, in peace and safety,
have come upon Israel (12, 13) ; hence the prayer with which
the psalm concludes. Other *Gittith* psalms are—7, 83.

And the wild beasts of the field feed on it.

14 Turn again, we beseech thee, O God of hosts :
Look down from heaven, and behold, and visit this
vine,

15 And ⁶ the stock which thy right hand hath planted, ⁶ Or, *protect*
And the ⁷ branch that thou madest strong for thy- (or *main-*
self. (tain) *that*
which &c.
⁷ Heb. *son.*

16 It is burned with fire, it is cut down :
They perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand,
Upon the son of man whom thou madest strong for
thyself.

18 So shall we not go back from thee :
Quicken thou us, and we will call upon thy name.

19 Turn us again, O LORD God of hosts ;
Cause thy face to shine, and we shall be saved.

For the Chief Musician ; set to the Gittith.

81

A Psalm of Asaph.

1 Sing aloud unto God our strength :
Make a joyful noise unto the God of Jacob.

2 Take up the psalm, and ¹ bring hither the timbrel, ¹ Or, *strike*
The pleasant harp with the psaltery. (the *timbrel*)

3 Blow up the trumpet in the new moon,
At the full moon, on our solemn feast day.

4 For it is a statute for Israel,
An ordinance of the God of Jacob.

5 He appointed it in Joseph for a testimony,
When he went out ² over the land of Egypt :
Where I heard ³ a language that I knew not.

² Or, *against*

³ Or, *the
speech of one
that &c.*

PSALM 81.—In the Mishna (*Tamid* 7. 3, 4) this psalm is
indicated as the one appropriated for morning prayer on the
fifth day of the week (Thursday). See note on Ps. 92.

I removed his shoulder from the burden : 6
 His hands were freed from the basket.
 Thou calledst in trouble, and I delivered thee ; 7
 I answered thee in the secret place of thunder ;
 I proved thee at the waters of Meribah. [Selah
 Hear, O my people, and I will testify unto thee : 8
 O Israel, if thou wouldst hearken unto me !
 There shall no strange god be in thee ; 9
 Neither shalt thou worship any strange god.
 I am the LORD thy God, 10
 Which brought thee up out of the land of Egypt :
 Open thy mouth wide, and I will fill it.
 But my people hearkened not to my voice ; 11
 And Israel would none of me.
 So I let them go after the stubbornness of their heart, 12
 That they might walk in their own counsels.
 Oh that my people would hearken unto me, 13
 That Israel would walk in my ways !
 I should soon subdue their enemies, 14
 And turn my hand against their adversaries.
 The haters of the LORD should ⁴submit themselves 15
 unto him :
 But their time should endure for ever.
⁵ Heb. *fat of wheat.* He should feed them also with the ⁵finest of the 16
 wheat :
 And with honey out of the rock should I satisfy thee.

A Psalm of Asaph.

82

God standeth in the congregation of God ; I
 He judgeth among the gods.

PSALM 82.—In the Mishna (*Tamid* 7. 3, 4) this psalm is specified as appropriated for morning prayer on the third day of the week (Tuesday). See note on Ps 92.

2 How long will ye judge unjustly,
 And respect the persons of the wicked ? [Selah
 3 Judge the ¹poor and fatherless : ¹ Or, *weak*
 Do justice to the afflicted and destitute.
 4 Rescue the ¹poor and needy :
 Deliver them out of the hand of the wicked.
 5 They know not, neither do they understand ;
 They walk to and fro in darkness :
 All the foundations of the earth are moved.
 6 I said, Ye are gods,
 And all of you sons of the Most High.
 7 Nevertheless ye shall die like men,
 And fall like one of the princes.
 8 Arise, O God, judge the earth :
 For thou shalt inherit all the nations.

83

A Song, a Psalm of Asaph.

1 O God, keep not thou silence :
 Hold not thy peace, and be not still, O God.
 2 For, lo, thine enemies make a tumult :

PSALM 83.—'Concerning, or relating to, the *Gittith*' (for *Gittith*) = 'Winepresses,' a term designating the Autumn Festival, Tabernacles. See notes on Pss. 7, 80. The Keeper of Israel is besought to intervene for the salvation of His people from their enemies (2, 3, 16, 17). By 'making them to dwell in booths' in the wilderness (Lev. 23. 43) Jehovah preserved the nation for the inheritance of the Land of Canaan. Now heathen peoples are proposing to undo the work of God, saying, 'Come, and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance' (4, 12). The prayer for judgement upon the enemies of God is expressed in the language of the threshing-floor at the time of harvest (13-15). Hence the psalm was, in terms as well as substance, suited for the Tabernacles season.

And they that hate thee have lifted up the head.
 They take crafty counsel against thy people, 3
 And consult together against thy hidden ones.
 They have said, Come, and let us cut them off from
 being a nation ; 4
 That the name of Israel may be no more in remem-
 brance.
 For they have consulted together with one consent ; 5
 Against thee do they make a covenant :
 The tents of Edom and the Ishmaelites ; 6
 Moab, and the ¹ Hagarenes ;
 Gebal, and Ammon, and Amalek ; 7
 Philistia with the inhabitants of Tyre :
 Assyria also is joined with them ; 8
² They have holpen the children of Lot. [Selah
 Do thou unto them as unto Midian ; 9
 As to Sisera, as to Jabin, at the river Kishon :
 Which perished at En-dor ; 10
 They became as dung for the earth.
 Make their nobles like Oreb and Zeeb ; 11
 Yea, all their princes like Zebah and Zalmunna :
 Who said, Let us take to ourselves in possession 12
 The ³ habitations of God.
 O my God, make them like the whirling dust ; 13
 As stubble before the wind.
 As the fire that burneth the forest, 14
 And as the flame that setteth the mountains on fire ;
 So pursue them with thy tempest, 15
 And terrify them with thy storm.
 Fill their faces with confusion ; 16
 That they may seek thy name, O LORD.
 Let them be ashamed and dismayed for ever ; 17
 Yea, let them be confounded and perish :

¹ Or,
Hagrites
See 1 Chr.
v. 10.

² Heb. They
have been an
arm to the
children of
Lot.

³ Or,
pastures

18 That they may know that ⁴ thou alone, whose name ⁴ Or, thou,
 is JEHOVAH, whose name
 Art the Most High over all the earth. alone is
 For the Chief Musician ; set to the Gittith. JEHOVAH.
 art 4c.

84

A Psalm of the sons of Korah.

1 How ¹ amiable are thy tabernacles, ¹ Or, lovely
 O LORD of hosts !
 2 My soul longeth, yea, even fainteth for the courts of
 the LORD ;
 My heart and my flesh ² cry out unto the living God. ² Or, sing
 3 Yea, the sparrow hath found her an house, for joy
 And the swallow a nest for herself, where she may
 lay her young,
 Even thine altars, O LORD of hosts,
 My King, and my God.
 4 Blessed are they that dwell in thy house :
 They will be still praising thee. [Selah
 5 Blessed is the man whose strength is in thee ;
 In whose heart are the high ways to Zion.
 6 Passing through the valley of ³ Weeping they make ³ Or, balsam
 it a place of springs ; trees
 Yea, the early rain covereth it with blessings. Heb. Baca.
 7 They go from strength to strength, See 2 Sam.
 Every one of them appeareth before God in Zion. v. 23.
 8 O LORD God of hosts, hear my prayer :
 Give ear, O God of Jacob. [Selah
 9 ⁴ Behold, O God our shield, ⁴ Or, Behold
 And look upon the face of thine anointed. our shield,
 10 For a day in thy courts is better than a thousand. O God
 I had rather ⁵ be a doorkeeper in the house of my ⁵ Or, stand
 God, at the thresh-
 Than to dwell in the tents of wickedness. hold of 4c.

For the LORD God is a sun and a shield : 11
 The LORD will give grace and glory :
 No good thing will he withhold from them that walk
 uprightly.

O LORD of hosts, 12
 Blessed is the man that trusteth in thee.

For the Chief Musician.

85

A Psalm of the sons of Korah.

LORD, thou hast been favourable unto thy land : 1
 Thou hast ¹ brought back the captivity of Jacob.
¹ Or, returned to
 Thou hast forgiven the iniquity of thy people, 2
 Thou hast covered all their sin. [Selah
 Thou hast taken away all thy wrath : 3
 Thou hast turned *thyself* from the fierceness of thine
 anger.

² Or, Turn to us
² Turn us, O God of our salvation, 4
 And cause thine indignation toward us to cease.
 Wilt thou be angry with us for ever ? 5
 Wilt thou draw out thine anger to all generations ?
 Wilt thou not quicken us again : 6
 That thy people may rejoice in thee ?
 Shew us thy mercy, O LORD, 7
 And grant us thy salvation.
 I will hear what God the LORD will speak : 8
 For he will speak peace unto his people, and to his
 saints :

But let them not turn again to folly.
 Surely his salvation is nigh them that fear him ; 9
 That glory may dwell in our land.
 Mercy and truth are met together ; 10
 Righteousness and peace have kissed each other.
 Truth springeth out of the earth ; 11

And righteousness hath looked down from heaven.
 12 Yea, the LORD shall give that which is good ;
 And our land shall yield her increase.
 13 Righteousness shall go before him ;
 And shall ³ make his footsteps a way to walk in.

³ Or, set us
 in the way of
 his steps

86

A Prayer of David.

1 Bow down thine ear, O LORD, and answer me ;
 For I am poor and needy.
 2 Preserve my soul ; for I am godly :
 O thou my God, save thy servant that trusteth in
 thee.
 3 Be merciful unto me, O Lord ;
 For unto thee do I cry all the day long.
 4 Rejoice the soul of thy servant ;
 For unto thee, O Lord, do I lift up my soul.
 5 For thou, Lord, art good, and ready to forgive,
 And plenteous in mercy unto all them that call upon
 thee.
 6 Give ear, O LORD, unto my prayer ;
 And hearken unto the voice of my supplications.
 7 In the day of my trouble I will call upon thee ;
 For thou wilt answer me.
 8 There is none like unto thee among the gods, O
 Lord ;
 Neither are there any works like unto thy works.
 9 All nations whom thou hast made shall come and
 worship before thee, O Lord ;
 And they shall glorify thy name.
 10 For thou art great, and doest wondrous things :
 Thou art God alone.
 11 Teach me thy way, O LORD ; I will walk in thy
 truth :

Unite my heart to fear thy name.

I will praise thee, O Lord my God, with my whole heart ; 12

And I will glorify thy name for evermore.

For great is thy mercy toward me ; 13

¹ Or, *Sheol beneath* And thou hast delivered my soul from ¹ the lowest pit.

O God, the proud are risen up against me, 14

And the congregation of violent men have sought after my soul,

And have not set thee before them.

But thou, O Lord, art a God full of compassion and gracious, 15

Slow to anger, and plenteous in mercy and truth.

² Or, *be gracious unto* O turn unto me, and ² have mercy upon me ; 16

Give thy strength unto thy servant,

And save the son of thine handmaid.

Shew me a token for good ; 17

That they which hate me may see it, and be ashamed,

Because thou, LORD, hast holpen me, and comforted me.

A Psalm of the sons of Korah ; a Song. 87

¹ Or, *His foundation in the holy mountains* ¹ His foundation is in the holy mountains. 1

The LORD loveth the gates of Zion 2

PSALM 87.—'Concerning, or relating to, *Mahalath* (for *M'hôlôth*) *Leannoth* '=*'Dancings with Shoutings.'* The catch-words are intended to serve as a reminder of a time of great rejoicing in the life of David. The bringing of the Ark to Zion is plainly recalled. The story is told in 2 Sam. 6. 12, 14, 15 ; and 1 Chron. 15. 25-29. The psalm reads as though it were written to commemorate the event. The Ark must lodge in Zion, the city of God (3) ; it cannot remain in any of 'the dwellings of Jacob' (2), whether Kirjath-jearim (in

More than all the dwellings of Jacob.

3 Glorious things are spoken of thee, [Selah
O city of God.

4 I will make mention of ² Rahab and Babylon as ² Or, *Egypt*
among them that know me :

Behold Philistia, and Tyre, with ³ Ethiopia ; ³ Heb. *Cush*.
This one was born there.

5 Yea, of Zion it shall be said, This one and that one
was born in her ;

And the Most High himself shall establish her.

6 The LORD shall count, when he writeth up the
peoples,

This one was born there. [Selah

7 They that sing as well as ⁴ they that dance *shall say*, ⁴ Or, *the players on instruments shall be there*
All my fountains are in thee.

A Song, a Psalm of the sons of Korah ; for the Chief Musician ;
set to Mahalath ⁵ Leannoth. ⁵ Or, *for singing*

88 Maschil of Heman the Ezrahite.

1 O LORD, the God of my salvation,

I have cried day and night before thee :

2 Let my prayer enter into thy presence ;

Incline thine ear unto my cry :

3 For my soul is full of troubles,

And my life draweth nigh unto ¹ Sheol. ¹ Or, *the grave*

4 I am counted with them that go down into the pit ;

Benjamin) or Beth-shemesh (in Dan). Zion is established by the Most High (5) ; and in the great census nothing will compare with being a citizen thereof (6). The musical title repeats the description of the psalm and the name of the author. The only other clear case of this kind is Ps. 45.

PSALM 88.—By the discrimination of titles, as in this edition, the authorship of this psalm stands out with simplicity. See note on preceding psalm.

I am as a man that hath no help :

² Or, *Cast away*

² Cast off among the dead, 5

Like the slain that lie in the grave,

Whom thou rememberest no more ;

And they are cut off from thy hand.

Thou hast laid me in the lowest pit, 6

In dark places, in the deeps.

Thy wrath lieth hard upon me, 7

And thou hast afflicted me with all thy waves. [Selah

Thou hast put mine acquaintance far from me ; 8

Thou hast made me an abomination unto them :

I am shut up, and I cannot come forth.

Mine eye wasteth away by reason of affliction : 9

I have called daily upon thee, O LORD,

I have spread forth my hands unto thee.

Wilt thou shew wonders to the dead ? 10

Shall ³ they that are deceased arise and praise thee ?

[Selah

Shall thy lovingkindness be declared in the grave ? 11

Or thy faithfulness in ⁴ Destruction ?

Shall thy wonders be known in the dark ? 12

And thy righteousness in the land of forgetfulness ?

But unto thee, O LORD, have I cried, 13

And in the morning shall my prayer come before thee.

LORD, why castest thou off my soul ? 14

Why hidest thou thy face from me ?

I am afflicted and ready to die from my youth up : 15

While I suffer thy terrors I am distracted.

Thy fierce wrath is gone over me ; 16

Thy terrors have cut me off.

They came round about me like water all the day

long ; 17

They compassed me about together.

18 Lover and friend hast thou put far from me,

And mine acquaintance ⁵ into darkness.

⁵ Or, *are darkness*

89 Maschil of Ethan the Ezrahite.

1 I will sing of the mercies of the LORD for ever :

With my mouth will I make known thy faithfulness
to all generations.

2 For I have said, Mercy shall be built up for ever ;
Thy faithfulness shalt thou establish in the very
heavens.

3 I have made a covenant with my chosen,
I have sworn unto David my servant ;

4 Thy seed will I establish for ever,
And build up thy throne to all generations. [Selah

5 And the heavens shall praise thy wonders, O LORD ;
Thy faithfulness also in the assembly of the holy
ones.

6 For who in the skies can be compared unto the
LORD ?

Who among the ¹ sons of the ² mighty is like unto
the LORD,

¹ Or, *sons of God*

7 A God very terrible in the council of the holy ones,
And to be feared above all them that are round
about him ?

² Or, *gods*
See *Isa.*
xxix. 1.

8 O LORD God of hosts,
Who is a mighty one, like unto thee, O JAH ?
And thy faithfulness is round about thee.

9 Thou rulest the pride of the sea :
When the waves thereof arise, thou stillest them.

10 Thou hast broken ³ Rahab in pieces, as one that is ⁴ Or, *Rahab*
slain ;

Thou hast scattered thine enemies with the arm of
thy strength.

The heavens are thine, the earth also is thine : 11
The world and the fulness thereof, thou hast founded them.

The north and the south, thou hast created them : 12
Tabor and Hermon rejoice in thy name.

⁴ Heb. *an arm with might.* Thou hast ⁴ a mighty arm : 13
Strong is thy hand, and high is thy right hand.

Righteousness and judgement are the foundation of thy throne : 14

Mercy and truth go before thy face.

⁵ Or, *trumpet sound* Blessed is the people that know the ⁵ joyful sound : 15
They walk, O LORD, in the light of thy countenance.

In thy name do they rejoice all the day : 16
And in thy righteousness are they exalted.

For thou art the glory of their strength : 17

⁶ Another reading is, *thou shalt exalt our horn.* And in thy favour ⁶ our horn shall be exalted. 18

For our shield belongeth unto the LORD ;

⁷ Or, *Even to the Holy One of Israel our King* ⁷ And our king to the Holy One of Israel. 19

Then thou spakest in vision to thy ⁸ saints, 19
And saidst, I have laid help upon one that is mighty ;

⁸ Many MSS. and ancient versions read the plural. Other authorities have the singular. I have exalted one chosen out of the people. 20

I have found David my servant ; 20

With my holy oil have I anointed him : 21

With whom my hand shall be established ; 21

Mine arm also shall strengthen him. 21

⁹ Or, *do him violence* The enemy shall not ⁹ exact upon him ; 22
Nor the son of wickedness afflict him.

And I will beat down his adversaries before him, 23

And smite them that hate him.

But my faithfulness and my mercy shall be with him ; 24

And in my name shall his horn be exalted.

25 I will set his hand also on the sea,

And his right hand on the rivers.

26 He shall cry unto me, Thou art my father,

My God, and the rock of my salvation.

27 I also will make him *my* firstborn,

The highest of the kings of the earth.

28 My mercy will I keep for him for evermore,

And my covenant shall ¹⁰ stand fast with him. ¹⁰ Or, *be faithful*

29 His seed also will I make to endure for ever,

And his throne as the days of heaven.

30 If his children forsake my law,

And walk not in my judgements ;

31 If they ¹¹ break my statutes, ¹¹ Heb. *profane.*

And keep not my commandments ;

32 Then will I visit their transgression with the rod,

And their iniquity with stripes.

33 But my mercy will I not utterly take from him,

Nor suffer my faithfulness to fail.

34 My covenant will I not ¹¹ break,

Nor alter the thing that is gone out of my lips.

35 ¹² Once have I sworn by my holiness ; ¹² Or, *One thing*

I will not lie unto David ;

36 His seed shall endure for ever,

And his throne as the sun before me.

37 ¹³ It shall be established for ever as the moon,

¹⁴ And *as* the faithful witness in the sky. [Selah] ¹³ Or, *As the moon which is established far ever, and as the faithful witness &c. or, and is a faithful witness &c.*

38 But thou hast cast off and rejected,

Thou hast been wroth with thine anointed.

39 Thou hast abhorred the covenant of thy servant :

Thou hast profaned his crown *even* to the ground. ¹⁴ Or, *And the witness in the sky is faithful*

40 Thou hast broken down all his hedges ;

Thou hast brought his strong holds to ruin.

All that pass by the way spoil him : 41
 He is become a reproach to his neighbours.
 Thou hast exalted the right hand of his adversa-
 ries ; 42
 Thou hast made all his enemies to rejoice.
 Yea, thou turnest back the edge of his sword, 43
 And hast not made him to stand in the battle.
 Thou hast made his brightness to cease, 44
 And cast his throne down to the ground.
 The days of his youth hast thou shortened : 45
 Thou hast covered him with shame. [Selah
 How long, O LORD, wilt thou hide thyself for ever ? 46
How long shall thy wrath burn like fire ?
 O remember how short my time is : 47
 For what vanity hast thou created all the children of
 men !
 What man is he that shall live and not see death, 48
 That shall deliver his soul from the ¹⁵ power of
¹⁶ Sheol ? [Selah
 Lord, where are thy former mercies, 49
 Which thou swarest unto David in thy faithfulness ?
 Remember, Lord, the reproach of thy servants ; 50
 How I do bear in my bosom *the reproach of all the*
¹⁷ mighty peoples ;
 Wherewith thine enemies have reproached, O LORD, 51
 Wherewith they have reproached the footsteps of thine
 anointed.
 Blessed be the LORD for evermore. 52
 Amen, and Amen.

¹⁵ Heb.
hand.
¹⁶ Or,
the grave

¹⁷ Or, many

BOOK IV.

90

A Prayer of Moses the man of God.

1 Lord, thou hast been our dwelling place
 In all generations.
 2 Before the mountains were brought forth,
 Or ever thou ¹ hadst formed the earth and the world, ¹ Heb.
 Even from everlasting to everlasting, thou art God. ^{gavest}
^{birth to.}
 3 Thou turnest man to ² destruction ; ² Or, dust
 And sayest, Return, ye children of men. ^{Heb.}
^{crushing.}
 4 For a thousand years in thy sight
 Are but as yesterday ³ when it is past, ³ Or, when
 And as a watch in the night. ^{it passeth}
 5 Thou carriest them away as with a flood ; they are as
 a sleep :
 In the morning they are like grass which groweth up.
 6 In the morning it flourisheth, and groweth up ;
 In the evening it is cut down, and withereth.
 7 For we are consumed in thine anger,
 And in thy wrath are we troubled.
 8 Thou hast set our iniquities before thee,
 Our secret sins in the light of thy countenance.
 9 For all our days are passed away in thy wrath :
 We bring our years to an end as ⁴ a tale *that is told.* ⁴ Or, a sound
^{or sigh}
 10 The days of our years are threescore years and ten,
 Or even by reason of strength fourscore years ;
 Yet is their pride but labour and sorrow ;
 For it is soon gone, and we fly away.
 11 Who knoweth the power of thine anger,
 And thy wrath according to the fear that is due unto
 thee ?

So teach us to number our days, 12
 That we may get us an heart of wisdom.
 Return, O LORD ; how long ? 13
 And let it repent thee concerning thy servants.
 O satisfy us in the morning with thy mercy ; 14
 That we may rejoice and be glad all our days.
 Make us glad according to the days wherein thou hast
 afflicted us, 15
 And the years wherein we have seen evil.
 Let thy work appear unto thy servants, 16
 And thy glory upon their children.
 And let the ⁵ beauty of the LORD our God be upon us : 17
 And establish thou the work of our hands upon us ;
 Yea, the work of our hands establish thou it.

⁵ See Ps.
xxvii. 4.

¹ Or, *That
abideth...*
*Almighty ;
even I &c.*

He that dwelleth in the secret place of the Most High 91
¹ Shall abide under the shadow of the Almighty.
 I will say of the LORD, He is my refuge and my for-
 tress ; 2
 My God, in whom I trust.
 For he shall deliver thee from the snare of the fowler, 3
 And from the noisome pestilence.
 He shall cover thee with his pinions, 4
 And under his wings shalt thou take refuge :
 His truth is a shield and a buckler.
 Thou shalt not be afraid for the terror by night, 5
 Nor for the arrow that flieth by day ;
 For the pestilence that walketh in darkness, 6
 Nor for the destruction that wasteth at noonday.
 A thousand shall fall at thy side, 7
 And ten thousand at thy right hand ;
But it shall not come nigh thee.
 Only with thine eyes shalt thou behold, 8

And see the reward of the wicked.
 9 ² For thou, O LORD, art my refuge !
 Thou hast made the Most High thy habitation ;
 10 There shall no evil befall thee,
 Neither shall any plague come nigh thy tent.
 11 For he shall give his angels charge over thee,
 To keep thee in all thy ways.
 12 They shall bear thee up in their hands,
 Lest thou dash thy foot against a stone.
 13 Thou shalt tread upon the lion and adder :
 The young lion and the serpent shalt thou trample
 under feet.
 14 Because he hath set his love upon me, therefore will
 I deliver him :
 I will set him on high, because he hath known my
 name.
 15 He shall call upon me, and I will answer him ;
 I will be with him in trouble :
 I will deliver him, and honour him.
 16 With long life will I satisfy him,
 And shew him my salvation.

² Or, *Because
thou hast
said, The
LORD is my
refuge ;*

92 A Psalm, a Song for the sabbath day.

1 It is a good thing to give thanks unto the LORD,
 And to sing praises unto thy name, O Most High :
 2 To shew forth thy lovingkindness in the morning,

PSALM 92.—The Septuagint supplies in its psalm titles indications as to the psalms that were sung on other days of the week. Jewish tradition gives the psalms for the entire seven days, as follow: Sabbath, 92; Sunday, 24; Monday, 48; Tuesday, 82; Wednesday, 94; Thursday, 81; Friday, 93. The Chief Musician's mark is not placed on some of these—Pss. 24, 82, 94, 81, 93. See notes under the respective psalms.

And thy faithfulness every night,
 With an instrument of ten strings, and with the
 psaltery ; 3
 With a solemn sound upon the harp.
 For thou, LORD, hast made me glad through thy
 work : 4
 I will triumph in the works of thy hands.
 How great are thy works, O LORD ! 5
 Thy thoughts are very deep.
 A brutish man knoweth not ; 6
 Neither doth a fool understand this :
 When the wicked spring as the grass, 7
 And when all the workers of iniquity do flourish ;
 It is that they shall be destroyed for ever :
 But thou, O LORD, art on high for evermore. 8
 For, lo, thine enemies, O LORD, 9
 For, lo, thine enemies shall perish ;
 All the workers of iniquity shall be scattered.
 But my horn hast thou exalted like *the horn of the*
wild-ox : 10
 I am anointed with fresh oil.
 Mine eye also hath seen *my desire* on ¹ mine enemies, 11
 Mine ears have heard *my desire* of the evil-doers that
 rise up against me.
 The righteous shall flourish like the palm tree : 12
 He shall grow like a cedar in Lebanon.
 They that are planted in the house of the LORD 13
 Shall flourish in the courts of our God.
 They shall still bring forth fruit in old age ; 14
 They shall be full of sap and green :
 To shew that the LORD is upright ; 15
 He is my rock, and there is no unrighteousness in
 him.

93 The LORD reigneth ; he is apparelled with majesty ;
 The LORD is apparelled, he hath girded himself with
 strength :
 The world also is stablished, that it cannot be moved.
 2 Thy throne is established of old :
 Thou art from everlasting.
 3 The floods have lifted up, O LORD,
 The floods have lifted up their voice ;
 The floods lift up their ¹ waves. 1 Or, roaring
 4 Above the voices of many waters,
 The mighty breakers of the sea,
 The LORD on high is mighty.
 5 Thy testimonies are very sure :
 Holiness becometh thine house,
 O LORD, for evermore.

94 O LORD, thou God to whom vengeance belongeth,
 Thou God to whom vengeance belongeth, shine forth.
 2 Lift up thyself, thou judge of the earth :
 Render to the proud *their* desert.
 3 LORD, how long shall the wicked,
 How long shall the wicked triumph ?
 4 They prate, they speak arrogantly :
 All the workers of iniquity boast themselves.
 5 They break in pieces thy people, O LORD,
 And afflict thine heritage.
 6 They slay the widow and the stranger,
 And murder the fatherless.
 7 And they say, ¹ The LORD shall not see,

1 Heb. Jah.

PSALM 93.—In the Septuagint this psalm is headed 'for the day before the Sabbath' ; i.e. for morning service in the Temple worship on Friday. See note on Ps. 92.

PSALM 94.—In the Septuagint this psalm is inscribed 'for the fourth day of the week' ; i.e. Wednesday. See note on Ps. 92.

Neither shall the God of Jacob consider.
 Consider, ye brutish among the people : 8
 And ye fools, when will ye be wise ?
 He that planted the ear, shall he not hear ? 9
 He that formed the eye, shall he not see ?
 He that ² chastiseth the nations, shall he not be correct, 10
Or, instructeth Even he that teacheth man knowledge ?
 The LORD knoweth the thoughts of man, 11
³ That they are ⁴ vanity.
Or, For Blessed is the man whom thou chastenest, ⁵ O LORD, 12
teb. breath. And teachest out of thy law ;
teb. Jah. That thou mayest give him rest from the days of
 adversity, 13
 Until the pit be digged for the wicked.
 For the LORD will not cast off his people, 14
 Neither will he forsake his inheritance.
 For judgement shall return unto righteousness : 15
 And all the upright in heart shall follow it.
 Who will rise up for me against the evil-doers ? 16
 Who will stand up for me against the workers of iniquity ?
 Unless the LORD had been my help, 17
 My soul had soon dwelt in silence.
 When I said, My foot slippeth ; 18
 Thy mercy, O LORD, held me up.
Or, doubts In the multitude of my ⁹ thoughts within me 19
 Thy comforts delight my soul.
Or, seal Shall the ⁷ throne of wickedness have fellowship with
 thee, 20
 Which frameth mischief by statute ?
 They gather themselves together against the soul of
 the righteous, 21
 And condemn the innocent blood.
 But the LORD hath been my high tower ; 22

And my God the rock of my refuge.
 23 And he hath brought upon them their own iniquity,
 And shall cut them off in their own evil ;
 The LORD our God shall cut them off.
 95 O come, let us sing unto the LORD :
 Let us make a joyful noise to the rock of our salva-
 tion.
 2 Let us come before his presence with thanksgiving,
 Let us make a joyful noise unto him with psalms.
 3 For the LORD is a great God,
 And a great King above all gods.
 4 In his hand are the deep places of the earth ;
 The ¹ heights of the mountains are his also. *1 Or, strength*
 5 The sea is his, and he made it ;
 And his hands formed the dry land.
 6 O come, let us worship and bow down ;
 Let us kneel before the LORD our Maker :
 7 For he is our God,
 And we are the people of his pasture, and the sheep
 of his hand.
² To-day, Oh that ye would hear his voice !
 8 Harden not your heart, as at ³ Meribah,
 As in the day of ⁴ Massah in the wilderness :
 9 When your fathers tempted me,
 Proved me, and saw my work.
 10 Forty years long was I grieved with *that* generation,
 And said, It is a people that do err in their heart,
 And they have not known my ways :
 11 Wherefore I swear in my wrath,
 That they should not enter into my rest.
 96 O sing unto the LORD a new song :
 Sing unto the LORD, all the earth.

² Or, To-day,
 if ye will
 hear his
 voice.
³ That is,
 strife.
⁴ That is,
 temptation.

Sing unto the LORD, bless his name ; 2
 Shew forth his salvation from day to day.
 Declare his glory among the nations, 3
 His marvellous works among all the peoples.
 For great is the LORD, and highly to be praised : 4
 He is to be feared above all gods.
Or, things For all the gods of the peoples are ¹ idols : 5
nought But the LORD made the heavens.
 Honour and majesty are before him : 6
 Strength and beauty are in his sanctuary.
 Give unto the LORD, ye kindreds of the peoples, 7
 Give unto the LORD glory and strength.
 Give unto the LORD the glory due unto his name : 8
 Bring an offering, and come into his courts.
Or, in holy O worship the LORD ² in the beauty of holiness : 9
ray Tremble before him, all the earth.
 Say among the nations, The LORD reigneth : 10
 The world also is stablished that it cannot be moved :
 He shall judge the peoples with equity.
 Let the heavens be glad, and let the earth rejoice ; 11
 Let the sea roar, and the fulness thereof ;
 Let the field exult, and all that is therein ; 12
 Then shall all the trees of the wood sing for joy ;
 Before the LORD, for he cometh ; 13
 For he cometh to judge the earth :
 He shall judge the world with righteousness,
Or, in his And the peoples ³ with his truth. *holiness*

The LORD reigneth ; let the earth rejoice ; 97
 Let the multitude of isles be glad.
 Clouds and darkness are round about him : 2
 Righteousness and judgement are the foundation of
 his throne.

3 A fire goeth before him,
 And burneth up his adversaries round about.
 4 His lightnings lightened the world :
 The earth saw, and trembled.
 5 The hills melted like wax at the presence of the
 LORD,
 At the presence of the Lord of the whole earth.
 6 The heavens declare his righteousness,
 And all the peoples have seen his glory.
 7 Ashamed be all they that serve graven images,
 That boast themselves of idols :
 Worship him, all ye gods.
 8 Zion heard and was glad,
 And the daughters of Judah rejoiced ;
 Because of thy judgements, O LORD.
 9 For thou, LORD, art most high above all the earth :
 Thou art exalted far above all gods.
 10 O ye that love the LORD, hate evil :
 He preserveth the souls of his saints ;
 He delivereth them out of the hand of the wicked.
 11 Light is sown for the righteous,
 And gladness for the upright in heart.
 12 Be glad in the LORD, ye righteous ;
 And give thanks to his holy ¹ name.

¹ Heb.
memorial.

98

A Psalm.

1 O sing unto the LORD a new song ;
 For he hath done marvellous things :
 His right hand, and his holy arm, hath wrought sal-
 vation for him.
 2 The LORD hath made known his salvation :
 His righteousness hath he openly shewed in the sight
 of the nations.

He hath remembered his mercy and his faithfulness
toward the house of Israel : 3

All the ends of the earth have seen the salvation of
our God.

Make a joyful noise unto the LORD, all the earth : 4

Break forth and sing for joy, yea, sing praises.

Sing praises unto the LORD with the harp ; 5

With the harp and the voice of melody.

With trumpets and sound of cornet 6

Make a joyful noise before the King, the LORD.

Let the sea roar, and the fulness thereof ; 7

The world, and they that dwell therein ;

Let the floods clap their hands ; 8

Let the hills sing for joy together ;

Before the LORD, for he cometh to judge the earth : 9

He shall judge the world with righteousness,

And the peoples with equity.

The LORD reigneth ; let the peoples tremble : 99

*r, dwellleth
ween* He ¹sitteth upon the cherubim ; let the earth be
moved.

The LORD is great in Zion ; 2

And he is high above all the peoples.

Let them praise thy great and terrible name : 3

Holy is he.

The king's strength also loveth judgement ; 4

Thou dost establish equity,

Thou executest judgement and righteousness in Jacob.

Exalt ye the LORD our God, 5

And worship at his footstool ;

Holy is he.

Moses and Aaron among his priests, 6

And Samuel among them that call upon his name ;
They called upon the LORD, and he answered them.

7 He spake unto them in the pillar of cloud :

They kept his testimonies, and the statute that he
gave them.

8 Thou answeredst them, O LORD our God :

Thou wast a God that forgavest them,

Though thou tookest vengeance of their doings.

9 Exalt ye the LORD our God,

And worship at his holy hill ;

For the LORD our God is holy.

100

A Psalm ¹ of thanksgiving.

1 Make a joyful noise unto the LORD, ² all ye lands.

2 Serve the LORD with gladness :

Come before his presence with singing.

3 Know ye that the LORD he is God :

It is he that hath made us, ³ and we are his ;

We are his people, and the sheep of his pasture.

4 Enter into his gates with ⁴ thanksgiving,

And into his courts with praise :

Give thanks unto him, and bless his name.

5 For the LORD is good ; his mercy *endureth* for ever ;

And his faithfulness unto all generations.

¹ Or, *for
the thank
offering*
² Heb. *all
the earth.*

³ Another
reading is,
*and not we
ourselves.*
⁴ Or, *a thank
offering*

101

A Psalm of David.

1 I will sing of mercy and judgement :

Unto thee, O LORD, will I sing praises.

2 I will ¹ behave myself wisely in a perfect way :

Oh when wilt thou come unto me ?

I will walk within my house ² with a perfect heart.

3 I will set no base thing before mine eyes :

¹ Or, *give
heed unto the
perfect way*

² Or, *in the
integrity of
my heart*

³ Or, *the doing of unfaithfulness* I hate ³ the work of them that turn aside ;
It shall not cleave unto me.

A froward heart shall depart from me :

⁴ Or, *evil person* I will know no ⁴ evil thing.

Whoso privily slandereth his neighbour, him will I
destroy :

Him that hath an high look and a proud heart will I
not suffer.

Mine eyes shall be upon the faithful of the land, that
they may dwell with me :

He that walketh in a perfect way, he shall minister
unto me.

He that worketh deceit shall not dwell within my
house :

He that speaketh falsehood shall not be established
before mine eyes.

Morning by morning will I destroy all the wicked of
the land ;

To cut off all the workers of iniquity from the city of
the LORD.

⁵ Or, *inteth* A Prayer of the afflicted, when he ¹ is overwhelmed, **102**
and poureth out his complaint before the LORD.

Hear my prayer, O LORD,

And let my cry come unto thee.

Hide not thy face from me in the day of my distress

Incline thine ear unto me ;

In the day when I call answer me speedily.

¹, *smoke* For my days consume away ² like smoke,

¹, *as an* And my bones are burned ³ as a firebrand.

My heart is smitten like grass, and withered ;

For I forget to eat my bread.

By reason of the voice of my groaning

My bones cleave to my flesh.

6 I am like a pelican of the wilderness ;

I am become as an owl of the waste places.

7 I watch, and am become

Like a sparrow that is alone upon the housetop.

8 Mine enemies reproach me all the day ;

They that are mad against me do curse by me.

9 For I have eaten ashes like bread,

And mingled my drink with weeping.

10 Because of thine indignation and thy wrath :

For thou hast taken me up, and cast me away.

11 My days are like a shadow that ⁴ declineth ;

And I am withered like grass.

⁴ Or, *is stretched out*

12 But thou, O LORD, ⁵ shalt abide for ever ;

And thy memorial unto all generations.

13 Thou shalt arise, and have mercy upon Zion :

For it is time to have pity upon her, yea, the set
time is come.

⁵ Or, *sittest as king*

14 For thy servants take pleasure in her stones,

And have pity upon her dust.

15 So the nations shall fear the name of the LORD,

And all the kings of the earth thy glory :

16 For the LORD hath built up Zion,

He hath appeared in his glory ;

17 He hath regarded the prayer of the destitute,

And hath not despised their prayer.

18 This shall be written for the generation to come :

And a people which shall be created shall praise ⁶ the ⁶ Heb. *Jah.*
LORD.

19 For he hath looked down from the height of his

sanctuary ;

From heaven did the LORD behold the earth ;

To hear the sighing of the prisoner ; 20
 To loose ⁷ those that are appointed to death ;
 That men may declare the name of the LORD in Zion, 21
 And his praise in Jerusalem ;
 When the peoples are gathered together, 22
 And the kingdoms, to serve the LORD.

⁸ He weakened my strength in the way ; 23
 He shortened my days.
 I said, O my God, take me not away in the midst of
 my days : 24

Thy years are throughout all generations.
 Of old hast thou laid the foundation of the earth ; 25
 And the heavens are the work of thy hands.

They shall perish, but thou shalt endure : 26

Yea, all of them shall wax old like a garment ;

As a vesture shalt thou change them, and they shall be
 changed :

But thou art the same, 27

And thy years shall have no end.

The children of thy servants shall continue, 28

And their seed shall be established before thee.

A Psalm of David.

103

Bless the LORD, O my soul ; 1

And all that is within me, *bless* his holy name.

Bless the LORD, O my soul, 2

And forget not all his benefits :

Who forgiveth all thine iniquities ; 3

Who healeth all thy diseases ;

¹ Or, the pit Who redeemeth thy life from ¹ destruction ; 4

Who crowneth thee with lovingkindness and tender
 mercies :

5 Who satisfieth ² thy mouth with good things ;
 So *that* thy youth is renewed like the eagle.

6 The LORD executeth righteous acts,
 And judgements for all that are oppressed.

7 He made known his ways unto Moses,
 His doings unto the children of Israel.

8 The LORD is full of compassion and gracious,
 Slow to anger, and plenteous in mercy.

9 He will not always chide ;
 Neither will he keep *his anger* for ever.

10 He hath not dealt with us after our sins,
 Nor rewarded us after our iniquities.

11 For as the heaven is high above the earth,
 So great is his mercy toward them that fear him.

12 As far as the east is from the west,
 So far hath he removed our transgressions from us.

13 Like as a father pitieth his children,
 So the LORD pitieth them that fear him.

14 For he knoweth our frame ;
 He remembereth that we are dust.

15 As for man, his days are as grass ;
 As a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone ;
 And the place thereof shall know it no more.

17 But the mercy of the LORD is from everlasting to
 everlasting upon them that fear him,

And his righteousness unto children's children ;

18 To such as keep his covenant,
 And to those that remember his precepts to do them.

19 The LORD hath established his throne in the heavens ;
 And his kingdom ruleth over all.

20 Bless the LORD, ye angels of his :
 Ye mighty in strength, that fulfil his word,

² Or,
 thy years
 Or, thy
 prime
 Heb. thine
 ornament.

Hearkening unto the voice of his word.
 Bless the LORD, all ye his hosts ; 21
 Ye ministers of his, that do his pleasure.
 Bless the LORD, all ye his works, 22
 In all places of his dominion :
 Bless the LORD, O my soul.

Bless the LORD, O my soul. 104

O LORD my God, thou art very great ;
 Thou art clothed with honour and majesty.
 Who coverest thyself with light as with a garment ; 2
 Who stretchest out the heavens like a curtain :
 Who layeth the beams of his chambers in the waters ; 3
 Who maketh the clouds his chariot ;
 Who walketh upon the wings of the wind :

¹ Or, his
angels
winds

Who maketh ¹ winds his messengers ; 4
 His ministers a flaming fire :

² Heb. He
founded the
earth upon
her bases.

² Who laid the foundations of the earth, 5
 That it should not be moved for ever.

Thou coveredst it with the deep as with a vesture ; 6
 The waters stood above the mountains.

At thy rebuke they fled ; 7

At the voice of thy thunder they hasted away ;

³ Or, (The
mountains
rose, the
valleys sank
down ;)

³ They went up by the mountains, they went down by
 the valleys, 8

Unto the place which thou hadst founded for them.

Thou hast set a bound that they may not pass over ; 9

That they turn not again to cover the earth.

He sendeth forth springs into the valleys ; 10

They run among the mountains :

They give drink to every beast of the field ; 11

The wild asses quench their thirst.

By them the fowl of the heaven have their habitation. 12

They ⁴ sing among the branches.

⁴ Heb. utter
their voice.

13 He watereth the mountains from his chambers :
 The earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle,
 And herb for the ⁵ service of man ;
 That he may bring forth ⁶ food out of the earth : ⁶ Heb. bread.

Or, labour

15 And wine that maketh glad the heart of man,

⁷ And oil to make his face to shine,
 And bread that strengtheneth man's heart.

⁷ Heb. To
make his
face to shine
with oil.

⁸ See ver. 13.

16 The trees of the LORD are ⁸ satisfied ;
 The cedars of Lebanon, which he hath planted ;

17 Where the birds make their nests :
 As for the stork, the fir trees are her house.

18 The high mountains are for the wild goats ;
 The rocks are a refuge for the ⁹ conies.

⁹ See Lev.
xl. 5.

19 He appointed the moon for seasons :
 The sun knoweth his going down.

20 Thou makest darkness, and it is night ;
 Wherein all the beasts of the forest do creep
 forth.

21 The young lions roar after their prey,
 And seek their meat from God.

22 The sun ariseth, they get them away,
 And lay them down in their dens.

23 Man goeth forth unto his work
 And to his labour until the evening.

24 O LORD, how manifold are thy works !
 In wisdom hast thou made them all :
 The earth is full of thy ¹⁰ riches.

¹⁰ Or,
creatures

25 Yonder is the sea, great and wide,
 Wherein are things creeping innumerable,
 Both small and great beasts.

26 There go the ships ;

¹¹ Or, *play with him*
See Job xli. 5. There is leviathan, whom thou hast formed to ¹¹ take his pastime therein.

These wait all upon thee, 27

That thou mayest give them their meat in due season. 28

That thou givest unto them they gather ; 28

Thou openest thine hand, they are satisfied with good.

Thou hidest thy face, they are troubled ; 29

¹² Or, *gatherest in* Thou ¹² takest away their breath, they die,

And return to their dust.

Thou sendest forth thy spirit, they are created ; 30

And thou renewest the face of the ground.

Let the glory of the LORD endure for ever ; 31

Let the LORD rejoice in his works :

Who looketh on the earth, and it trembleth ; 32

He toucheth the mountains, and they smoke.

I will sing unto the LORD as long as I live : 33

I will sing praise to my God while I have any being.

Let my meditation be sweet unto him : 34

I will rejoice in the LORD.

Let sinners be consumed out of the earth, 35

And let the wicked be no more.

Bless the LORD, O my soul.

¹³ Heb. *Hallelujah.* ¹³ Praise ye the LORD.

O give thanks unto the LORD, call upon his name ; 105

Make known his doings among the peoples.

Sing unto him, sing praises unto him ; 2

¹ Or, *Meditate* ¹ Talk ye of all his marvellous works.

PSALM 105.—The two preceding psalms, 103, 104, begin and end with the words 'Bless the Lord, O my soul.' The line 'Praise ye the Lord' at the close of 104 belongs to Ps. 105, which, like its successor, opens and concludes with that formula—'Hallelujah.'

3 Glory ye in his holy name :

Let the heart of them rejoice that seek the LORD.

4 Seek ye the LORD and his strength ;

Seek his face evermore.

5 Remember his marvellous works that he hath done ;

His wonders, and the judgements of his mouth ;

6 O ye seed of Abraham his servant,

Ye children of Jacob, his chosen ones.

7 He is the LORD our God :

His judgements are in all the earth.

8 He hath remembered his covenant for ever,

The word which he commanded to a thousand generations ;

9 *The covenant* which he made with Abraham,

And his oath unto Isaac ;

10 And confirmed the same unto Jacob for a statute,

To Israel for an everlasting covenant :

11 Saying, Unto thee will I give the land of Canaan,

The ² lot of your inheritance :

² Heb. *cord*,
or, *line*.

12 When they were but a few men in number ;

Yea, very few, and sojourners in it ;

13 And they went about from nation to nation,

From one kingdom to another people.

14 He suffered no man to do them wrong ;

Yea, he reproveth kings for their sakes ;

15 *Saying*, Touch not mine anointed ones,

And do my prophets no harm.

16 And he called for a famine upon the land ;

He brake the whole staff of bread.

17 He sent a man before them ;

Joseph was sold for a servant :

18 His feet they hurt with fetters ;

³ He was laid in *chains of iron* :

³ Heb. *His*
saul entered
into the
iron.

Until the time that his word came to pass ; 19
 The word of the LORD tried him.
 The king sent and loosed him ; 20
 Even the ruler of peoples, and let him go free.
 He made him lord of his house, 21
 And ruler of all his substance :
 To bind his princes at his pleasure,
 And teach his ⁴ senators wisdom. 22
 Israel also came into Egypt ; 23
 And Jacob sojourned in the land of Ham.
 And he increased his people greatly, 24
 And made them stronger than their adversaries.
 He turned their heart to hate his people, 25
 To deal subtilly with his servants.
 He sent Moses his servant, 26
 And Aaron whom he had chosen.
⁵ They set among them ⁶ his signs, 27
 And wonders in the land of Ham.
 He sent darkness, and made it dark ; 28
 And they rebelled not against his words.
 He turned their waters into blood, 29
 And slew their fish.
 Their land swarmed with frogs, 30
 In the chambers of their kings.
 He spake, and there came swarms of flies, 31
 And ⁷ lice in all their borders.
 He gave them hail for rain, 32
 And flaming fire in their land.
 He smote their vines also and their fig trees ; 33
 And brake the trees of their borders.
 He spake, and the locust came, 34
 And the cankerworm, and that without number,
 And did eat up every herb in their land, 35
 328

⁴ Heb.
elders.

⁵ Some
ancient
versions
have, *He*.

⁶ Heb. *the
words of his
signs*.

⁷ See Ex.
iii. 16.

And did eat up the fruit of their ground.
 36 He smote also all the firstborn in their land,
 The ⁸ chief of all their strength.
 37 And he brought them forth with silver and gold :
 And there was ⁹ not one feeble person among his
 tribes.
 38 Egypt was glad when they departed ;
 For the fear of them had fallen upon them.
 39 He spread a cloud for a covering ;
 And fire to give light in the night.
 40 They asked, and he brought quails,
 And satisfied them with the bread of heaven.
 41 He opened the rock, and waters gushed out ;
 They ran in the dry places *like* a river.
 42 For he remembered his holy word,
 And Abraham his servant.
 43 And he brought forth his people with joy,
 And his chosen with singing.
 44 And he gave them the lands of the nations ;
 And they took the labour of the peoples in possession :
 45 That they might keep his statutes,
 And observe his laws.
¹⁰ Praise ye the LORD.

⁸ Heb.
beginning.
See Deut.
xxi. 17.

⁹ Or,
*none that
stumbled*

¹⁰ Heb.
Hallelujah.

106 ¹⁰ Praise ye the LORD.
 O give thanks unto the LORD ; for he is good :
 For his mercy *endureth* for ever.
 2 Who can utter the mighty acts of the LORD,
 Or shew forth all his praise ?
 3 Blessed are they that keep judgement,
 And he that doeth righteousness at all times.
 4 Remember me, O LORD, with the favour that thou
 bearest unto thy people ;
 329

O visit me with thy salvation :
That I may see the prosperity of thy chosen, 5
That I may rejoice in the gladness of thy nation,
That I may glory with thine inheritance.

We have sinned with our fathers, 6
We have committed iniquity, we have done wickedly.
Our fathers understood not thy wonders in Egypt ; 7
They remembered not the multitude of thy mercies ;
But were rebellious at the sea, even at the Red Sea.
Nevertheless he saved them for his name's sake, 8
That he might make his mighty power to be known.
He rebuked the Red Sea also, and it was dried up : 9
So he led them through the depths, as through a
¹ wilderness.

¹ Or,
pasture land

And he saved them from the hand of him that hated
them, 10
And redeemed them from the hand of the enemy.
And the waters covered their adversaries : 11
There was not one of them left.
Then believed they his words ; 12
They sang his praise.
They soon forgot his works ; 13
They waited not for his counsel :
But lusted exceedingly in the wilderness, 14
And tempted God in the desert.
And he gave them their request ; 15
But sent leanness into their soul.
They envied Moses also in the camp, 16
And Aaron the ² saint of the LORD.
The earth opened and swallowed up Dathan, 17
And covered the company of Abiram.
And a fire was kindled in their company ; 18

² Or,
holy one

The flame burned up the wicked.
19 They made a calf in Horeb,
And worshipped a molten image.
20 Thus they changed their glory
For the likeness of an ox that eateth grass.
21 They forgot God their saviour,
Which had done great things in Egypt ;
22 Wondrous works in the land of Ham,
And terrible things by the Red Sea.
23 Therefore he said that he would destroy them,
Had not Moses his chosen stood before him in the
breach,
To turn away his wrath, lest he should destroy *them*.
24 Yea, they despised the pleasant land,
They believed not his word ;
25 But murmured in their tents,
And hearkened not unto the voice of the LORD.
26 Therefore he lifted up his hand unto them,
That he would ³ overthrow them in the wilderness : ³ Heb. *make*
them fall.
27 And that he would overthrow their seed among the
nations,
And scatter them in the lands.
28 They joined themselves also unto ⁴ Baal-peor, ⁴ See Num.
And ate the sacrifices of the dead. xxv. 3.
29 Thus they provoked him to anger with their doings ;
And the plague brake in upon them.
30 Then stood up Phinehas, and executed judgement :
And so the plague was stayed.
31 And that was counted unto him for righteousness,
Unto all generations for evermore.
32 They angered him also at the waters of ⁵ Meribah, ⁵ Or, *strife*
So that it went ill with Moses for their sakes :
33 Because they were rebellious against his spirit,

And he spake unadvisedly with his lips.
 They did not destroy the peoples, 34
 As the LORD commanded them ;
 But mingled themselves with the nations, 35
 And learned their works :
 And they served their idols ; 36
 Which became a snare unto them :
 Yea, they sacrificed their sons and their daughters unto
 demons, 37
 And shed innocent blood, even the blood of their sons
 and of their daughters, 38
 Whom they sacrificed unto the idols of Canaan ;
 And the land was polluted with blood.
 Thus were they defiled with their works, 39
 And went a whoring in their doings.
 Therefore was the wrath of the LORD kindled against
 his people, 40
 And he abhorred his inheritance.
 And he gave them into the hand of the nations ; 41
 And they that hated them ruled over them.
 Their enemies also oppressed them, 42
 And they were brought into subjection under their
 hand.
 Many times did he deliver them ; 43
 But they were rebellious in their counsel,
 And were brought low in their iniquity.
 Nevertheless he regarded their distress, 44
 When he heard their cry :
 And he remembered for them his covenant, 45
 And repented according to the multitude of his mercies.
 He made them also to be pitied 46
 Of all those that carried them captives.
 Save us, O LORD our God, 47

And gather us from among the nations,
 To give thanks unto thy holy name,
 And to triumph in thy praise.
 48 Blessed be the LORD, the God of Israel,
 From everlasting even to everlasting.
 And let all the people say, Amen.
 6 Praise ye the LORD.

⁶ Heb.
Hallelujah.

BOOK V.

107 O give thanks unto the LORD ; for he is good :
 For his mercy *endureth* for ever.
 2 Let the redeemed of the LORD say so,
 Whom he hath redeemed from the hand of the adver-
 sary ;
 3 And gathered them out of the lands,
 From the east and from the west,
 From the north and ¹ from the south.
 4 They wandered in the wilderness in a desert way ;
 They found no city of habitation.
 5 Hungry and thirsty,
 Their soul fainted in them.
 6 Then they cried unto the LORD in their trouble,
 And he delivered them out of their distresses.
 7 He led them also by a straight way,
 That they might go to a city of habitation.
 8 Oh that men would praise the LORD for his goodness,
 And for his wonderful works to the children of men !
 9 For he satisfieth the longing soul,
 And the hungry soul he filleth with good.
 10 Such as sat in darkness and in the shadow of death,
 Being bound in affliction and iron ;

¹ Heb.
from the sea.

Because they rebelled against the words of God, 11
 And contemned the counsel of the Most High :
 Therefore he brought down their heart with labour ; 12
 They fell down, and there was none to help.
 Then they cried unto the LORD in their trouble, 13
 And he saved them out of their distresses.
 He brought them out of darkness and the shadow of
 death, 14
 And brake their bands in sunder.
 Oh that men would praise the LORD for his goodness, 15
 And for his wonderful works to the children of men !
 For he hath broken the gates of brass, 16
 And cut the bars of iron in sunder.

² Heb. *the way of their transgression.*

Fools because of ² their transgression, 17
 And because of their iniquities, are afflicted.
 Their soul abhorreth all manner of meat ; 18
 And they draw near unto the gates of death.
 Then they cry unto the LORD in their trouble, 19
 And he saveth them out of their distresses.
 He sendeth his word, and healeth them, 20
 And delivereth *them* from their ³ destructions.
 Oh that men would praise the LORD for his goodness, 21
 And for his wonderful works to the children of men !
 And let them offer the sacrifices of thanksgiving, 22
 And declare his works with singing.

³ Heb. *pits.*

They that go down to the sea in ships, 23
 That do business in great waters ;
 These see the works of the LORD, 24
 And his wonders in the deep.
 For he commandeth, and raiseth the stormy wind, 25
 Which lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to
 the depths :

Their soul melteth away because of trouble.

27 They reel to and fro, and stagger like a drunken man,
 And ⁴ are at their wits' end.

⁴ Heb. *all their wisdom is swallowed up.*

28 Then they cry unto the LORD in their trouble,
 And he bringeth them out of their distresses.

29 He maketh the storm a calm,
 So that the waves thereof are still.

30 Then are they glad because they be quiet ;
 So he bringeth them unto ⁵ the haven where they
 would be. ⁵ Heb. *the haven of their desire.*

31 Oh that men would praise the LORD for his goodness,
 And for his wonderful works to the children of men !

32 Let them exalt him also in the assembly of the people,
 And praise him in the seat of the elders.

33 He turneth rivers into a wilderness,
 And watersprings into a thirsty ground ;

34 A fruitful land into a salt desert,
 For the wickedness of them that dwell therein.

35 He turneth a wilderness into a pool of water,
 And a dry land into watersprings.

36 And there he maketh the hungry to dwell,
 That they may prepare a city of habitation ;

37 And sow fields, and plant vineyards,
 And get them fruits of increase.

38 He blesseth them also, so that they are multiplied
 greatly ;

And he suffereth not their cattle to decrease.

39 Again, they are minished and bowed down
 Through oppression, trouble, and sorrow.

40 He poureth contempt upon princes,

And causeth them to wander in the waste, where there
is no way.

Yet setteth he the needy on high from affliction, 41

And maketh *him* families like a flock.

The upright shall see it, and be glad ; 42

And all iniquity shall stop her mouth.

Whoso is wise shall give heed to these things, 43

And they shall consider the mercies of the LORD.

A Song, a Psalm of David. 108

¹ See Ps.
lvii. 7-11.

¹ My heart is fixed, O God ; 1

I will sing, yea, I will sing praises, even with my
glory.

Awake, psaltery and harp : 2

² Or, *I will
awake the
dawn*

² I myself will awake right early.

I will give thanks unto thee, O LORD, among the
peoples : 3

And I will sing praises unto thee among the nations.

For thy mercy is great above the heavens, 4

And thy truth *reacheth* unto the skies.

Be thou exalted, O God, above the heavens : 5

And thy glory above all the earth.

³ See Ps. lx.
5-12.

³ That thy beloved may be delivered, 6

⁴ Another
reading is,
me.

Save with thy right hand, and answer ⁴ us.

God hath spoken in his holiness ; I will exult : 7

I will divide Shechem, and mete out the valley of
Succoth.

Gilead is mine ; Manasseh is mine ; 8

Ephraim also is the defence of mine head ;

⁵ Or,
lawgiver

Judah is my ⁵ sceptre.

Moab is my washpot ; 9

⁶ Or, *unto*

⁶ Upon Edom will I cast my shoe :

Over Philistia will I shout.

10 Who will bring me into the fenced city ?

⁷ Who hath led me unto Edom ?

11 ⁸ Hast not thou cast us off, O God ?

And thou goest not forth, O God, with our hosts.

12 Give us help against the adversary :

For vain is the ⁹ help of man.

13 Through God we shall do valiantly :

For he it is that shall tread down our adversaries.

For the Chief Musician.

109

A Psalm of David.

1 Hold not thy peace, O God of my praise ;

2 For the mouth of the wicked and the mouth of deceit
have they opened against me :

They have spoken ¹ unto me with a lying tongue. ¹ Or, *against*

3 They compassed me about also with words of hatred,
And fought against me without a cause.

4 For my love they are my adversaries :
But I *give myself* unto prayer.

5 And they have ² rewarded me evil for good,
And hatred for my love.

² Heb. *laid
upon me.*

6 Set thou a wicked man over him :
And let ³ an adversary stand at his right hand.

³ Or, *Satan
Or, an ac-
cuser*

7 When he is judged, let him come forth guilty ;
And let his prayer ⁴ be turned into sin.

⁴ Or, *become*

8 Let his days be few ;
And let another take his office.

9 Let his children be fatherless,
And his wife a widow.

10 Let his children be vagabonds, and beg ;
And let them seek *their bread* ⁵ out of their desolate ⁶ Or, *far from*
places.

11 Let the extortioner ⁷ catch all that he hath ;

⁷ Heb.
snare.

¹ Or,
continue
kindness

And let strangers make spoil of his labour.
 Let there be none to ¹ extend mercy unto him ; 12
 Neither let there be any to have pity on his fatherless
 children.
 Let his posterity be cut off ; 13
 In the generation following let their name be blotted
 out.
 Let the iniquity of his fathers be remembered with the
 LORD ; 14
 And let not the sin of his mother be blotted out.
 Let them be before the LORD continually, 15
 That he may cut off the memory of them from the
 earth.
 Because that he remembered not to shew mercy, 16
 But persecuted the poor and needy man,
 And the broken in heart, to slay *them*.
 Yea, he loved cursing, and it came unto him ; 17
 And he delighted not in blessing, and it was far from
 him.
 He clothed himself also with cursing as with his
 garment, 18
 And it came into his inward parts like water,
 And like oil into his bones.
 Let it be unto him as the raiment wherewith he
 covereth himself, 19
 And for the girdle wherewith he is girded continually.
 This is the reward of mine adversaries from the LORD, 20
 And of them that speak evil against my soul.
 But deal thou with me, O GOD the Lord, for thy name's
 sake : 21
 Because thy mercy is good, deliver thou me,
 For I am poor and needy, 22
 And my heart is wounded within me.

23 I am gone like the shadow when it ⁸ declineth : ⁸ Or, is
 I am tossed up and down as the locust. *stretched out*
 24 My knees ⁹ are weak through fasting ; ⁹ Or, totter
 And my flesh faileth of fatness.
 25 I am become also a reproach unto them :
 When they see me, they shake their head.
 26 Help me, O LORD my God ;
 O save me according to thy mercy :
 27 That they may know that this is thy hand ;
 That thou, LORD, hast done it.
 28 Let them curse, but bless thou :
 When they arise, they shall be ashamed, but thy
 servant shall rejoice.
 29 ¹⁰ Let mine adversaries be clothed with dishonour, ¹⁰ Or, Mine
 And let them cover themselves with their own shame *adversaries*
 as with a mantle. *shall be*
 30 I will give great thanks unto the LORD with my *clothed . . .*
 mouth ; *and they*
 Yea, I will praise him among the multitude. *shall cover*
 31 For he shall stand at the right hand of the needy, *&c.*
 To save him from them that judge his soul.

110

A Psalm of David.

1 The LORD saith unto my lord, Sit thou at my right ¹ Or, stretch
 hand, ² Heb. are
 Until I make thine enemies thy footstool. *freewill*
 2 The LORD shall ¹ send forth the rod of thy strength *offerings.*
 out of Zion : ³ Or, in the
 Rule thou in the midst of thine enemies. *day of thy*
 3 Thy people ² offer themselves willingly ³ in the day *power, in*
 of thy ⁴ power : *the beauties*
⁶ In the beauties of holiness, from the womb of the *of holiness :*
 morning, *from &c.*
⁴ Or, army
⁵ Or, In holy
 According
 to another
 reading, On
 the moun-
 tains of
 holiness.

⁶ Or, *Thy youth are to thee as the dew*
⁷ Or, *manner*
⁸ Or, *Hath stricken*
⁹ Or, *The places are full of &c.*
¹⁰ Or, *hath filled*
¹¹ Or, *over a wide land*

⁰ Thou hast the dew of thy youth.
 The LORD hath sworn, and will not repent, 4
 Thou art a priest for ever
 After the ⁷ order of Melchizedek.
 The Lord at thy right hand 5
⁸ Shall strike through kings in the day of his wrath.
 He shall judge among the nations, 6
⁹ He ¹⁰ shall fill *the places* with dead bodies ;
 He ⁸ shall strike through the head ¹¹ in many coun-
 tries.
 He shall drink of the brook in the way : 7
 Therefore shall he lift up the head.

¹ Heb. *Hallelujah*
² Heb. *prey.*

¹ Praise ye the LORD. 111
 I will give thanks unto the LORD with my whole
 heart,
 In the council of the upright, and in the congrega-
 tion.
 The works of the LORD are great, 2
 Sought out of all them that have pleasure therein.
 His work is honour and majesty : 3
 And his righteousness endureth for ever.
 He hath made his wonderful works to be remem-
 bered : 4
 The LORD is gracious and full of compassion.
 He hath given ² meat unto them that fear him : 5
 He will ever be mindful of his covenant.
 He hath shewed his people the power of his works, 6
 In giving them the heritage of the nations.
 The works of his hands are truth and judgement ; 7
 All his precepts are sure.

PSALMS 111-113.—A group of 'Hallelujah' psalms. The first line is regarded as a title in the Septuagint.

³ Or, *made*
⁴ Or, *Good repute*
⁵ Heb. *them.*

8 They are established for ever and ever,
 They are ³ done in truth and uprightness.
 9 He hath sent redemption unto his people ;
 He hath commanded his covenant for ever :
 Holy and reverend is his name.
 10 The fear of the LORD is the beginning of wisdom ;
⁴ A good understanding have all they that do ⁵ there-
 after :
 His praise endureth for ever.

¹ Heb. *Hallelujah.*

112 ¹ Praise ye the LORD.
 Blessed is the man that feareth the LORD,
 That delighteth greatly in his commandments.
 2 His seed shall be mighty upon earth :
 The generation of the upright shall be blessed.
 3 Wealth and riches are in his house :
 And his righteousness endureth for ever.
 4 Unto the upright there ariseth light in the darkness :
He is gracious, and full of compassion, and righteous.
 5 Well is it with the man that dealeth graciously and
 lendeth ;
 He shall maintain his cause in judgement.
 6 For he shall never be moved ;
 The righteous shall be had in everlasting remem-
 brance.
 7 He shall not be afraid of evil tidings :
 His heart is fixed, trusting in the LORD.
 8 His heart is established, he shall not be afraid,
 Until he see *his desire* upon his adversaries.
 9 He hath dispersed, he hath given to the needy ;
 His righteousness endureth for ever :
 His horn shall be exalted with honour.
 10 The wicked shall see it, and be grieved ;

He shall gnash with his teeth, and melt away :
The desire of the wicked shall perish.

¹ Heb.
Hallelujah.

¹ Praise ye the LORD.

113

Praise, O ye servants of the LORD,

Praise the name of the LORD.

Blessed be the name of the LORD

2

From this time forth and for evermore.

From the rising of the sun unto the going down of the
same

3

The LORD's name is to be praised.

The LORD is high above all nations,

4

And his glory above the heavens.

Who is like unto the LORD our God,

5

That hath his seat on high,

That humbleth himself ² to behold

6

² Or, to
regard the
heavens and
the earth.

The things that are in heaven and in the earth ?

He raiseth up the poor out of the dust,

7

And lifteth up the needy from the dunghill ;

That he may set him with princes,

8

Even with the princes of his people.

He maketh the barren woman to keep house,

9

And to be a joyful mother of children.

¹ Praise ye the LORD.

When Israel went forth out of Egypt,

114

The house of Jacob from a people of strange lan-
guage ;

Judah became his sanctuary,

2

Israel his dominion.

The sea saw it, and fled ;

3

Jordan was driven back.

The mountains skipped like rams,

4

The little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleest ?

Thou Jordan, that thou turnest back ?

6 Ye mountains, that ye skip like rams ;

Ye little hills, like young sheep ?

7 Tremble, thou earth, at the presence of the Lord,

At the presence of the God of Jacob ;

8 Which turned the rock into a pool of water,

The flint into a fountain of waters.

115 Not unto us, O LORD, not unto us,

But unto thy name give glory,

For thy mercy, and for thy truth's sake.

2 Wherefore should the nations say,

Where is now their God ?

3 But our God is in the heavens :

He hath done whatsoever he pleased.

4 Their idols are silver and gold,

The work of men's hands.

5 They have mouths, but they speak not ;

Eyes have they, but they see not ;

6 They have ears, but they hear not ;

Noses have they, but they smell not ;

7 They have hands, but they handle not ;

Feet have they, but they walk not ;

Neither speak they through their throat.

8 They that make them shall be like unto them ;

Yea, every one that trusteth in them.

9 O Israel, trust thou in the LORD :

He is their help and their shield.

10 O house of Aaron, trust ye in the LORD :

He is their help and their shield.

11 Ye that fear the LORD, trust in the LORD :

He is their help and their shield.
 The LORD hath been mindful of us ; he will bless *us* : 12
 He will bless the house of Israel ;
 He will bless the house of Aaron.
 He will bless them that fear the LORD, 13
 Both small and great.
 The LORD increase you more and more, 14
 You and your children.
 Blessed are ye of the LORD, 15
 Which made heaven and earth.
 The heavens are the heavens of the LORD ; 16
 But the earth hath he given to the children of men.
¹ Heb. *Jah*. The dead praise not ¹ the LORD, 17
 Neither any that go down into silence ;
 But we will bless ¹ the LORD 18
 From this time forth and for evermore.
² Heb. *Hallelujah*. ² Praise ye the LORD.

I love the LORD, because he hath heard 116
 My voice and my supplications.
 Because he hath inclined his ear unto me, 2
 Therefore will I call *upon him* as long as I live.
 The cords of death compassed me, 3
 And the pains of ¹ Sheol ² gat hold upon me :
 I found trouble and sorrow.

¹ Or, *the grave*
² Or, *found me*

PSALMS 116-118.—In the Septuagint this is another 'Hallelujah' group. The last line of Ps. 115 furnishes the headline for Ps. 116 ; and by a like measure of transference the succeeding songs find their introductory formula. From such arrangements, or rearrangements, some idea may be formed of the difficulty of the work of the early translators and editors. The material being without punctuation or paragraph division, it is not surprising that some portions should have been construed one way and some another.

4 Then called I upon the name of the LORD ;
 O LORD, I beseech thee, deliver my soul.
 5 Gracious is the LORD, and righteous ;
 Yea, our God is merciful.
 6 The LORD preserveth the simple :
 I was brought low, and he saved me.
 7 Return unto thy rest, O my soul ;
 For the LORD hath dealt bountifully with thee.
 8 For thou hast delivered my soul from death,
 Mine eyes from tears,
 And my feet from falling.
 9 I will walk before the LORD
 In the ³land of the living.
 10 ⁴ I believe, for I will speak :
 I was greatly afflicted :
 11 I said in my ⁵haste,
 All men are ⁶a lie.
 12 What shall I render unto the LORD
 For all his benefits toward me ?
 13 I will take the cup of salvation,
 And call upon the name of the LORD.
 14 I will pay my vows unto the LORD,
 Yea, in the presence of all his people.
 15 Precious in the sight of the LORD
 Is the death of his saints.
 16 O LORD, truly I am thy servant :
 I am thy servant, the son of thine handmaid ;
 Thou hast loosed my bonds.
 17 I will offer to thee the sacrifice of thanksgiving,
 And will call upon the name of the LORD.
 18 I will pay my vows unto the LORD,
 Yea, in the presence of all his people ;
 19 In the courts of the LORD's house,

³ Heb. *lands*.

⁴ Or, *I believed, when I spake thus*

⁵ Or, *alarm*

⁶ Heb. *liars*.

In the midst of thee, O Jerusalem.

¹ Heb. *Hallelujah*. ¹ Praise ye the LORD.

O praise the LORD, all ye nations ;

117

Laud him, all ye peoples.

For his mercy is great toward us ;

2

And the truth of the LORD *endureth* for ever.

¹ Praise ye the LORD.

O give thanks unto the LORD ; for he is good : 118

For his mercy *endureth* for ever.

Let Israel now say,

2

That his mercy *endureth* for ever.

Let the house of Aaron now say,

3

That his mercy *endureth* for ever.

Let them now that fear the LORD say,

4

That his mercy *endureth* for ever.

¹ Heb. *Jah*. Out of my distress I called upon ¹ the LORD :

5

¹ The LORD answered me *and set me* in a large place.

The LORD is on my side ; I will not fear :

6

What can man do unto me ?

The LORD is on my side among them that help me :

7

Therefore shall I see *my desire* upon them that hate me.

It is better to trust in the LORD

8

Than to put confidence in man.

It is better to trust in the LORD

9

Than to put confidence in princes.

All nations compassed me about :

10

In the name of the LORD I will cut them off.

They compassed me about ; yea, they compassed me about :

11

In the name of the LORD I will cut them off.

They compassed me about like bees ; they are quenched as the fire of thorns :

12

In the name of the LORD I will cut them off.

13 Thou didst thrust sore at me that I might fall :

But the LORD helped me.

14 ² The LORD is my strength and song ;

² Heb. *Jah*.

And he is become my salvation.

15 The voice of rejoicing and salvation is in the tents of the righteous :

The right hand of the LORD doeth valiantly.

16 The right hand of the LORD is exalted :

The right hand of the LORD doeth valiantly.

17 I shall not die, but live,

And declare the works of ² the LORD.

18 ² The LORD hath chastened me sore :

But he hath not given me over unto death.

19 Open to me the gates of righteousness :

I will enter into them, I will give thanks unto ² the LORD.

20 This is the gate of the LORD ;

The righteous shall enter into it.

21 I will give thanks unto thee, for thou hast answered me,

And art become my salvation.

22 The stone which the builders rejected

Is become the head of the corner.

23 ³ This is the LORD's doing ;

It is marvellous in our eyes.

³ Heb. *This is from the LORD.*

24 This is the day which the LORD hath made ;

We will rejoice and be glad in it.

25 Save now, we beseech thee, O LORD :

O LORD, we beseech thee, send now prosperity.

26 Blessed be he that ⁴ cometh in the name of the LORD : ⁴ Or, *entereth*

We have blessed you out of the house of the LORD.

27 The LORD is God ; and he hath given us light :

Bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will give thanks unto thee : 28

Thou art my God, I will exalt thee.

O give thanks unto the LORD ; for he is good : 29

For his mercy *endureth* for ever.

N ALEPH.

119

¹Or, upright in way Blessed are they that are ¹perfect in the way, 1

Who walk in the law of the LORD. —

Blessed are they that keep his testimonies, 2

That seek him with the whole heart.

Yea, they do no unrighteousness ; 3

They walk in his ways.

Thou hast commanded us thy precepts, 4

That we should observe them diligently.

Oh that my ways were established 5

To observe thy statutes !

Then shall I not be ashamed, 6

When I have respect unto all thy commandments.

I will give thanks unto thee with uprightness of

heart, 7

When I learn thy righteous judgements.

I will observe thy statutes : 8

O forsake me not utterly.

B BETH.

Wherewithal shall a young man cleanse his way ? 9

By taking heed *thereto* according to thy word.

With my whole heart have I sought thee : 10

O let me not wander from thy commandments.

Thy word have I laid up in mine heart, 11

That I might not sin against thee.

12 Blessed art thou, O LORD :

Teach me thy statutes.

13 With my lips have I declared

All the judgements of thy mouth.

14 I have rejoiced in the way of thy testimonies,

As much as in all riches.

15 I will meditate in thy precepts,

And have respect unto thy ways.

16 I will delight myself in thy statutes :

I will not forget thy word.

G GIMEL.

17 Deal bountifully with thy servant, that I may live ;

So will I observe thy word.

18 Open thou mine eyes, that I may behold

Wondrous things out of thy law.

19 I am a sojourner in the earth :

Hide not thy commandments from me.

20 My soul breaketh for the longing

That it hath unto thy judgements at all times.

21 Thou hast rebuked the proud ² that are cursed,

Which do wander from thy commandments.

22 Take away from me reproach and contempt ;

For I have kept thy testimonies.

23 Princes also sat and talked against me :

But thy servant did meditate in thy statutes.

24 Thy testimonies also are my delight

And ³ my counsellors.

D DALETH.

25 My soul cleaveth unto the dust :

Quicken thou me according to thy word.

26 I declared my ways, and thou answeredst me :

² Or, Cursed are they which &c.

³ Heb. the men of my counsel.

Teach me thy statutes.

Make me to understand the way of thy precepts : 27

So shall I meditate of thy wondrous works. 28

My soul ⁴ melteth for heaviness : 28

Strengthen thou me according unto thy word. 29

Remove from me the way of falsehood : 29

And grant me thy law graciously. 30

I have chosen the way of faithfulness : 30

Thy judgements have I set *before me*. 31

I cleave unto thy testimonies : 31

O LORD, put me not to shame. 32

I will run the way of thy commandments, 32

When thou shalt enlarge my heart.

HE.

Teach me, O LORD, the way of thy statutes ; 33

And I shall keep it unto the end. 34

Give me understanding, and I shall keep thy law ; 34

Yea, I shall observe it with my whole heart. 35

Make me to go in the path of thy commandments ; 35

For therein do I delight. 36

Incline my heart unto thy testimonies, 36

And not to covetousness. 37

Turn away mine eyes from beholding vanity, 37

And quicken me in thy ways. 38

Confirm thy word unto thy servant, 38

⁵ Which *belongeth* unto the fear of thee. 39

Turn away my reproach whereof I am afraid ; 39

For thy judgements are good. 40

Behold, I have longed after thy precepts : 40

Quicken me in thy righteousness.

VAU.

41 Let thy mercies also come unto me, O LORD,
Even thy salvation, according to thy word.

42 So shall I have an answer for him that reproacheth
me ;

For I trust in thy word.

43 And take not the word of truth utterly out of my
mouth ;

For I have hoped in thy judgements.

44 So shall I observe thy law continually
For ever and ever.

45 And I will walk at liberty ;

For I have sought thy precepts.

46 I will also speak of thy testimonies before kings,
And will not be ashamed.

47 And I will delight myself in thy commandments,
Which I have loved.

48 I will lift up my hands also unto thy commandments,
which I have loved ;

And I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant,
⁶ Because thou hast made me to hope.

50 This is my comfort in my affliction :

⁷ For thy word hath quickened me.

51 The proud have had me greatly in derision :
Yet have I not swerved from thy law.

52 I have remembered thy judgements of old, O LORD,
And have comforted myself.

53 ⁸ Hot indignation hath taken hold upon me,
Because of the wicked that forsake thy law.

⁶ Or, Where-
in

⁷ Or, That

⁸ Or, Horror

Thy statutes have been my songs 54
 In the house of my pilgrimage.
 I have remembered thy name, O LORD, in the night, 55
 And have observed thy law.
 This I have had, 56
⁹ Or, *That I have kept* ⁹ Because I kept thy precepts.

■ CHETH.

¹⁰ Or, *The LORD is my portion, have I said: that I may observe &c.* ¹⁰ The LORD is my portion : 57
 I have said that I would observe thy words.
 I intreated thy favour with my whole heart : 58
 Be merciful unto me according to thy word.
 I thought on my ways, 59
 And turned my feet unto thy testimonies.
 I made haste, and delayed not, 60
 To observe thy commandments.
 The cords of the wicked have wrapped me round ; 61
But I have not forgotten thy law.
 At midnight I will rise to give thanks unto thee 62
 Because of thy righteous judgements.
 I am a companion of all them that fear thee, 63
 And of them that observe thy precepts.
 The earth, O LORD, is full of thy mercy : 64
 Teach me thy statutes.

■ TETH.

Thou hast dealt well with thy servant, 65
 O LORD, according unto thy word.
 Teach me good judgement and knowledge ; 66
 For I have believed in thy commandments.
 Before I was afflicted I went astray ; 67
 But now I observe thy word.
 Thou art good, and doest good ; 68

Teach me thy statutes.
 69 The proud have forged a lie against me :
 With my whole heart will I keep thy precepts.
 70 Their heart is as fat as grease ;
 But I delight in thy law.
 71 It is good for me that I have been afflicted ;
 That I might learn thy statutes.
 72 The law of thy mouth is better unto me
 Than thousands of gold and silver.

■ JOD.

73 Thy hands have made me and ¹¹ fashioned me : ¹¹ Or, *established*
 Give me understanding, that I may learn thy com-
 mandments.
 74 They that fear thee shall see me and be glad ;
 Because I have hoped in thy word.
 75 I know, O LORD, that thy judgements are righteous,
 And that in faithfulness thou hast afflicted me.
 76 Let, I pray thee, thy lovingkindness be for my com-
 fort,
 According to thy word unto thy servant.
 77 Let thy tender mercies come unto me, that I may
 live :
 For thy law is my delight.
 78 Let the proud be ashamed ; for they have overthrown
 me ¹² wrongfully : ¹² Or, *with falsehood*
But I will meditate in thy precepts.
 79 Let those that fear thee turn unto me,
¹³ And they shall know thy testimonies.
 80 Let my heart be perfect in thy statutes ;
 That I be not ashamed. ¹³ Another reading is, *Even they that know.*

D CAPH.

My soul fainteth for thy salvation : 81
But I hope in thy word.
 Mine eyes fail for thy word, 82
 While I say, When wilt thou comfort me ?
 For I am become like a ¹⁴ bottle in the smoke ; 83
 Yet do I not forget thy statutes.
 How many are the days of thy servant ? 84
 When wilt thou execute judgement on them that per-
 secute me ?
 The proud have digged pits for me, 85
 Who are not after thy law.
 All thy commandments are faithful : 86
 They persecute me ¹⁵ wrongfully ; help thou me.
 They had almost consumed me upon earth ; 87
 But I forsook not thy precepts.
 Quicken me after thy lovingkindness ; 88
 So shall I observe the testimony of thy mouth.

LAMED.

For ever, O LORD, 89
 Thy word is settled in heaven.
 Thy faithfulness is unto all generations : 90
 Thou hast established the earth, and it abideth.
 They abide this day according to thine ordinances ; ¹⁶ 91
 For all things are thy servants.
 Unless thy law had been my delight, 92
 I should then have perished in mine affliction.
 I will never forget thy precepts ; 93
 For with them thou hast quickened me.
 I am thine, save me ; 94
 For I have sought thy precepts.

95 The wicked have waited for me to destroy me ;
But I will consider thy testimonies.
 96 I have seen an end of all perfection ;
But thy commandment is exceeding broad.

MEM.

97 Oh how love I thy law !
 It is my meditation all the day.
 98 ¹⁷ Thy commandments make me wiser than mine ¹⁷ Or, *Thou*
 enemies ; *through thy*
command-
ments
makest
 For they are ever with me.
 99 I have more understanding than all my teachers ;
 For thy testimonies are my meditation.
 100 I understand more than the aged,
 Because I have kept thy precepts.
 101 I have refrained my feet from every evil way,
 That I might observe thy word.
 102 I have not turned aside from thy judgements ;
 For thou hast taught me.
 103 How sweet are thy words unto my ¹⁸ taste ! ¹⁸ Heb.
palate.
Yea, sweeter than honey to my mouth !
 104 Through thy precepts I get understanding :
 Therefore I hate every false way.

NUN.

105 Thy word is a lamp unto my feet,
 And light unto my path.
 106 I have sworn, and have confirmed it,
 That I will observe thy righteous judgements.
 107 I am afflicted very much :
 Quicken me, O LORD, according unto thy word.
 108 Accept, I beseech thee, the freewill offerings of my
 mouth, O LORD,

And teach me thy judgements.
 My soul is continually in my hand ; 109
 Yet do I not forget thy law.
 The wicked have laid a snare for me ; 110
 Yet went I not astray from thy precepts.
 Thy testimonies have I taken as an heritage for ever ; 111
 For they are the rejoicing of my heart.
 I have inclined mine heart to perform thy statutes, 112
 For ever, even unto the end.

D SAMECH.

I hate them that are of a double mind ; 113
 But thy law do I love.
 Thou art my hiding place and my shield : 114
 I hope in thy word.
 Depart from me, ye evil-doers ; 115
 That I may keep the commandments of my God.
 Uphold me according unto thy word, that I may
 live ; 116
 And let me not be ashamed of my hope.
 Hold thou me up, and I shall be safe, 117
 And shall have respect unto thy statutes continually.
 Thou hast set at nought all them that err from thy
 statutes ; 118
 For their deceit is ¹⁹ falsehood.
 Thou ²⁰ putttest away all the wicked of the earth like
 dross : 119
 Therefore I love thy testimonies.
 My flesh trembleth for fear of thee ; 120
 And I am afraid of thy judgements.

Y AIN.

I have done judgement and justice : 121
 Leave me not to mine oppressors.

122 Be surety for thy servant for good :
 Let not the proud oppress me.
 123 Mine eyes fail for thy salvation,
 And for thy righteous word.
 124 Deal with thy servant according unto thy mercy,
 And teach me thy statutes.
 125 I am thy servant, give me understanding ;
 That I may know thy testimonies.
 126 It is time for the LORD to work ;
 For they have made void thy law.
 127 Therefore I love thy commandments
 Above gold, yea, above fine gold.
 128 Therefore I esteem ²¹ all *thy* precepts concerning all
things to be right ;
 And I hate every false way.

²¹ Or, as read
 by the Sept.,
 Syr. and
 Vulg., *all thy*
precepts to
be right

D PE.

129 Thy testimonies are wonderful :
 Therefore doth my soul keep them.
 130 The opening of thy words giveth light ;
 It giveth understanding unto the simple.
 131 I opened wide my mouth, and panted ;
 For I longed for thy commandments.
 132 Turn thee unto me, and have mercy upon me,
 As thou usest to do unto those that love thy name.
 133 Order my footsteps in thy word ;
 And let not any iniquity have dominion over me.
 134 Redeem me from the oppression of man :
 So will I observe thy precepts.
 135 Make thy face to shine upon thy servant ;
 And teach me thy statutes.
 136 Mine eyes run down with rivers of water,
 Because they observe not thy law.

¹⁹ Or, *vain*²⁰ Heb.
causest to
cease.

Y TZADE.

Righteous art thou, O LORD, 137
²² Or, in thy judgements And upright ²² are thy judgements.
 Thou hast commanded thy testimonies in righteousness 138
 And very faithfulness.
²³ Heb. cut me off. My zeal hath ²¹ consumed me, 139
 Because mine adversaries have forgotten thy words.
²⁴ Heb. tried, or, refined. Thy word is very ²⁴ pure ; 140
 Therefore thy servant loveth it.
 I am small and despised : 141
 Yet do not I forget thy precepts.
 Thy righteousness is an everlasting righteousness, 142
 And thy law is truth.
²⁵ Or, found me Trouble and anguish have ²⁵ taken hold on me : 143
 Yet thy commandments are my delight.
 Thy testimonies are righteous for ever : 144
 Give me understanding, and I shall live.

P KOPH.

I have called with my whole heart ; answer me, O LORD : 145
 I will keep thy statutes.
 I have called unto thee ; save me, 146
 And I shall observe thy testimonies.
 I prevented the dawning of the morning, and cried : 147
 I hoped in thy words.
 Mine eyes prevented the night watches, 148
 That I might meditate in thy word.
²⁶ Or, as thou art wont ²⁷ Or, that persecute me with wickedness Hear my voice according unto thy lovingkindness : 149
 Quicken me, O LORD, ²⁸ according to thy judgements.
 They draw nigh ²⁷ that follow after wickedness ; 150

They are far from thy law.

151 Thou art nigh, O LORD ;
 And all thy commandments are truth.
 152 Of old have I known from thy testimonies,
 That thou hast founded them for ever.

T RESH.

153 Consider mine affliction, and deliver me ;
 For I do not forget thy law.
 154 Plead thou my cause, and redeem me :
 Quicken me according to thy word.
 155 Salvation is far from the wicked ;
 For they seek not thy statutes.
 156 Great are thy tender mercies, O LORD :
 Quicken me according to thy judgements.
 157 Many are my persecutors and mine adversaries ;
 Yet have I not swerved from thy testimonies.
 158 I beheld the treacherous dealers, and ²⁸ was grieved ; ²⁸ Or, loathed them
 Because they observe not thy word.
 159 Consider how I love thy precepts :
 Quicken me, O LORD, according to thy loving-kindness.
 160 The sum of thy word is truth ;
 And every one of thy righteous judgements endureth
 for ever.

SHIN.

161 Princes have persecuted me without a cause ;
 But my heart standeth in awe of thy words.
 162 I rejoice at thy word,
 As one that findeth great spoil.
 163 I hate and abhor falsehood ;

But thy law do I love.
 Seven times a day do I praise thee, 164
 Because of thy righteous judgements.
 Great peace have they which love thy law ; 165
 And they have none occasion of stumbling.
 I have hoped for thy salvation, O LORD, 166
 And have done thy commandments.
 My soul hath observed thy testimonies ; 167
 And I love them exceedingly.
 I have observed thy precepts and thy testimonies ; 168
 For all my ways are before thee.

n TAU.

Let my cry come near before thee, O LORD : 169
 Give me understanding according to thy word.
 Let my supplication come before thee : 170
 Deliver me according to thy word.
 Let my lips utter praise ; 171
 For thou teachest me thy statutes.
 Let my tongue sing of thy word ; 172
 For all thy commandments are righteousness.
 Let thine hand be ready to help me ; 173
 For I have chosen thy precepts.
 I have longed for thy salvation, O LORD ; 174
 And thy law is my delight.
 Let my soul live, and it shall praise thee ; 175
 And let thy judgements help me.
 I have gone astray like a lost sheep ; seek thy ser-
 vant ; 176
 For I do not forget thy commandments.

120

A Song of Ascents.

1 In my distress I cried unto the LORD,
 And he answered me.
 2 Deliver my soul, O LORD, from lying lips,
 And from a deceitful tongue.
 3 What shall be given unto thee, and what shall be
 done more unto thee,
 Thou deceitful tongue ?
 4 ¹ Sharp arrows of the mighty,
 With coals of ² juniper.
 5 Woe is me, that I sojourn in Meshech,
 That I dwell among the tents of Kedar !
 6 My soul hath long had her dwelling
 With him that hateth peace.
 7 I am *for* peace :
 But when I speak, they are for war.

¹ Or, It is as
 the sharp
 arrows of
 the mighty
 man
² Or, broom

121

A Song of Ascents.

1 I will lift up mine eyes unto the mountains :
 From whence shall my help come ?
 2 My help *cometh* from the LORD,
 Which made heaven and earth.
 3 ¹ He will not suffer thy foot to be moved :
 He that keepeth thee will not slumber.
 4 Behold, he that keepeth Israel
 Shall neither slumber nor sleep.
 5 The LORD is thy keeper :
 The LORD is thy shade upon thy right hand.
 6 The sun shall not smite thee by day,

¹ Or, Let him
 not suffer...
 let him not
 slumber that
 &c.

PSALMS 120-134.—These songs number fifteen, four of them being ascribed to David (122, 124, 131, 133) and one to Solomon (127). The title is a problem ; and the specific purpose of the songs still awaits satisfactory explanation.

Nor the moon by night.
 The LORD shall keep thee from all evil ; 7
 He shall keep thy soul.
 The LORD shall keep thy going out and thy coming in, 8
 From this time forth and for evermore. .

A Song of Ascents ; of David. 122

I was glad when they said unto me, 1
 Let us go unto the house of the LORD.
 Our feet ¹ are standing 2
 Within thy gates, O Jerusalem
 Jerusalem, that art builded 3
 As a city that is compact together :
² Heb. *Jah.* Whither the tribes go up, even the tribes of ² the 4
 LORD,
 For a testimony unto Israel,
 To give thanks unto the name of the LORD.
³ Or, *were* For there ³ are set thrones for judgement, 5
 The thrones of the house of David.
⁴ Or, *Salute ye Jerusa-* ⁴ Pray for the peace of Jerusalem : 6
⁵ Or, *May they* ⁵ They shall prosper that love thee.
 Peace be within thy walls, 7
 And prosperity within thy palaces.
 For my brethren and companions' sakes, 8
 I will now ⁶ say, Peace be within thee.
⁶ Or, *speak peace concerning thee* For the sake of the house of the LORD our God 9
 I will seek thy good.

A Song of Ascents. 123

Unto thee do I lift up mine eyes, 1
 O thou that sittest in the heavens.
 Behold, as the eyes of servants *look* unto the hand of 2
 their master,

As the eyes of a maiden unto the hand of her mistress;
 So our eyes *look* unto the LORD our God,
 Until he have mercy upon us.
 3 Have mercy upon us, O LORD, have mercy upon us :
 For we are exceedingly filled with contempt.
 4 Our soul is exceedingly filled
 With the scorning of those that are at ease,
 And with the contempt of the proud.

124 A Song of Ascents ; of David.

1 If it had not been the LORD who was on our side,
 Let Israel now say ;
 2 If it had not been the LORD who was on our side,
 When men rose up against us :
 3 Then they had swallowed us up alive,
 When their wrath was kindled against us :
 4 Then the waters had overwhelmed us,
 The stream had gone over our soul :
 5 Then the proud waters had gone over our soul.
 6 Blessed be the LORD,
 Who hath not given us as a prey to their teeth.
 7 Our soul is escaped as a bird out of the snare of the
 fowlers :
 The snare is broken, and we are escaped.
 8 Our help is in the name of the LORD,
 Who made heaven and earth.

125 A Song of Ascents.

1 They that trust in the LORD
 Are as mount Zion, which cannot be moved, but
 abideth for ever.
 2 As the mountains are round about Jerusalem,
 So the LORD is round about his people,

From this time forth and for evermore.

For the sceptre of wickedness shall not rest upon the lot
of the righteous ;

That the righteous put not forth their hands unto
iniquity.

Do good, O LORD, unto those that be good,
And to them that are upright in their hearts.

But as for such as turn aside unto their crooked ways,
The LORD shall lead them forth with the workers of
iniquity.

Peace be upon Israel.

A Song of Ascents.

126

¹ Or,
brought
back those
that re-
turned to
Zion

When the LORD ¹ turned again the captivity of Zion, ¹
We were like unto them that dream.

Then was our mouth filled with laughter,
And our tongue with singing :

Then said they among the nations,
The LORD hath done great things for them.

The LORD hath done great things for us ;
Whereof we are glad.

Turn again our captivity, O LORD,
As the streams in the South.

They that sow in tears shall reap in joy.

² Or, bearing
the measure
of seed

Though he goeth on his way weeping, ² bearing forth
the seed ;

He shall come again with joy, bringing his sheaves
with him.

A Song of Ascents ; of Solomon.

127

Except the LORD build the house,

They labour in vain that build it :

Except the LORD keep the city,

The watchman waketh but in vain.

² It is vain for you that ye rise up early, and so late
take rest,

And eat the bread of toil :

For so he giveth unto his beloved ¹ sleep.

¹ Or, in sleep

³ Lo, children are an heritage of the LORD :
And the fruit of the womb is *his* reward.

⁴ As arrows in the hand of a mighty man,
So are the children of youth.

⁵ Happy is the man that hath his quiver full of them :
They shall not be ashamed,

When they speak with their enemies in the gate.

128

A Song of Ascents.

¹ Blessed is every one that feareth the LORD,
That walketh in his ways.

² For thou shalt eat the labour of thine hands :
Happy shalt thou be, and it shall be well with thee.

³ Thy wife shall be as a fruitful vine, in the innermost
parts of thine house :

Thy children like olive plants, round about thy table.

⁴ Behold, that thus shall the man be blessed
That feareth the LORD.

⁵ The LORD ¹ shall bless thee out of Zion :

And ² thou shalt see the good of Jerusalem all the
days of thy life.

¹ Or,
bless thee
² Or, see thou

⁶ Yea, thou shalt see thy children's children.

³ Peace be upon Israel.

³ Or, And
peace upon
Israel

129

A Song of Ascents.

¹ Many a time have they afflicted me from my youth ¹ Or, Much
up,

Let Israel now say ;

² Or, *Much* ² Many a time have they afflicted me from my youth
up :

Yet they have not prevailed against me.
The plowers plowed upon my back ;
They made long their furrows.
The LORD is righteous :
He hath cut asunder the cords of the wicked.
Let them be ashamed and turned backward,
All they that hate Zion.
Let them be as the grass upon the housetops,
Which withereth afore it ³ groweth up :
Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom.
Neither do they which go by say,
The blessing of the LORD be upon you ;
We bless you in the name of the LORD.

³ Or, *be
plucked up*

A Song of Ascents.

130

Out of the depths have I cried unto thee, O LORD.
Lord, hear my voice :
Let thine ears be attentive
To the voice of my supplications.
¹ Heb. *Jah.* If thou, ¹ LORD, shouldest mark iniquities,
O Lord, who shall stand ?
But there is forgiveness with thee,
That thou mayest be feared.
I wait for the LORD, my soul doth wait,
And in his word do I hope.
My soul *looketh* for the Lord,
More than watchmen *look* for the morning ;
Yea, more than watchmen for the morning.
O Israel, hope in the LORD ;
For with the LORD there is mercy,

And with him is plenteous redemption.
8 And he shall redeem Israel
From all his iniquities.

131

A Song of Ascents ; of David.

1 LORD, my heart is not haughty, nor mine eyes lofty ;
Neither do I ¹ exercise myself in great matters, ¹ Heb. *walk.*
Or in things too wonderful for me.
2 Surely I have stilled and quieted my soul ;
Like a weaned child with his mother,
My soul is with me like a weaned child.
3 O Israel, hope in the LORD
From this time forth and for evermore.

132

A Song of Ascents.

1 LORD, remember for David
All his affliction ;
2 How he sware unto the LORD,
And vowed unto the Mighty One of Jacob :
3 Surely I will not come into the ¹ tabernacle of my ¹ Heb. *tent,*
house,
Nor go up into ² my bed ; ² Heb. *the
couch of my
bed.*
4 I will not give sleep to mine eyes,
Or slumber to mine eyelids ;
5 Until I find out a place for the LORD,
³ A tabernacle for the Mighty One of Jacob. ³ Heb. *Ta-
bernacles.*
6 Lo, we heard of it in ⁴ Ephrathah :
We found it in the field of ⁵ the wood. ⁴ Or,
Ephraim
⁵ Or, *Jaar*
See ¹ Chr.
xiii. 5.
7 We will go into his tabernacles ;
We will worship at his footstool.
8 Arise, O LORD, into thy resting place ;
Thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness ;

And let thy saints shout for joy.
 For thy servant David's sake 10
 Turn not away the face of thine anointed.
 The LORD hath sworn unto David in truth ; 11
 He will not turn from it :
 Of the fruit of thy body will I set upon thy throne.
 If thy children will keep my covenant 12
 And my testimony that I shall teach them,
 Their children also shall sit upon thy throne for evermore.
 For the LORD hath chosen Zion ; 13
 He hath desired it for his habitation.
 This is my resting place for ever : 14
 Here will I dwell ; for I have desired it.
 * Or, surely I will ⁶ abundantly bless her provision : 15
 I will satisfy her poor with bread.
 Her priests also will I clothe with salvation : 16
 And her saints shall shout aloud for joy.
 There will I make ⁷ the horn of David to bud : 17
 I have ⁸ ordained a lamp for mine anointed.
 His enemies will I clothe with shame : 18
 But upon himself shall his crown flourish.

A Song of Ascents ; of David.

133

Behold, how good and how pleasant it is 1
 For brethren to dwell together in unity !
 It is like the precious oil upon the head, 2
 That ran down upon the beard,
 Even Aaron's beard ;
 That came down upon the ¹ skirt of his garments ;
 Like the dew of Hermon, 3
 That cometh down upon the mountains of Zion :
 For there the LORD commanded the blessing,
 Even life for evermore.

134

A Song of Ascents.

1 Behold, bless ye the LORD, all ye servants of the
 LORD,
 Which by night stand in the house of the LORD.
 2 Lift up your hands ¹ to the sanctuary, ¹ Or, in
 And bless ye the LORD. holiness
 3 The LORD bless thee out of Zion ;
 Even he that made heaven and earth.

135 ¹ Praise ye the LORD.¹ Heb.
Hallelujah.

Praise ye the name of the LORD ;
 Praise *him*, O ye servants of the LORD :
 2 Ye that stand in the house of the LORD,
 In the courts of the house of our God.
 3 Praise ye the LORD ; for the LORD is good :
 Sing praises unto his name ; for it is pleasant.
 4 For ² the LORD hath chosen Jacob unto himself, ² Heb. Jah.
 And Israel for his peculiar treasure.
 5 For I know that the LORD is great,
 And that our Lord is above all gods.
 6 Whatsoever the LORD pleased, that hath he done,
 In heaven and in earth, in the seas and in all deeps.
 7 He causeth the vapours to ascend from the ends of
 the earth ;
 He maketh lightnings for the rain ;
 He bringeth forth the wind out of his treasures.
 8 Who smote the firstborn of Egypt,
 Both of man and beast.
 9 He sent signs and wonders into the midst of thee, O
 Egypt,
 Upon Pharaoh, and upon all his servants.
 10 Who smote ³ many nations,

³ Or, great

And slew mighty kings ;
 Sihon king of the Amorites, 11
 And Og king of Bashan,
 And all the kingdoms of Canaan :
 And gave their land for an heritage, 12
 An heritage unto Israel his people.
 Thy name, O LORD, *endureth* for ever ; 13
 Thy memorial, O LORD, throughout all generations.
 For the LORD shall judge his people, 14
 And repent himself concerning his servants.

⁴ See Ps. 115. ⁴ The idols of the nations are silver and gold,
⁴ &c.

The work of men's hands. 15
 They have mouths, but they speak not ; 16
 Eyes have they, but they see not ;
 They have ears, but they hear not ; 17
 Neither is there any breath in their mouths.
 They that make them shall be like unto them ; 18
 Yea, every one that trusteth in them.
 O house of Israel, bless ye the LORD : 19
 O house of Aaron, bless ye the LORD :
 O house of Levi, bless ye the LORD : 20
 Ye that fear the LORD, bless ye the LORD.
 Blessed be the LORD out of Zion, 21
 Who dwelleth at Jerusalem.

⁵ Heb.
Hallelujah.

⁵ Praise ye the LORD.

O give thanks unto the LORD ; for he is good : 136
 For his mercy *endureth* for ever.
 O give thanks unto the God of gods : 2
 For his mercy *endureth* for ever.
 O give thanks unto the Lord of lords : 3
 For his mercy *endureth* for ever.
 To him who alone doeth great wonders : 4

For his mercy *endureth* for ever.
 5 To him that by understanding made the heavens :
 For his mercy *endureth* for ever.
 6 To him that spread forth the earth above the waters :
 For his mercy *endureth* for ever.
 7 To him that made great lights :
 For his mercy *endureth* for ever :
 8 The sun to rule by day :
 For his mercy *endureth* for ever :
 9 The moon and stars to rule by night :
 For his mercy *endureth* for ever.
 10 To him that smote Egypt in their firstborn :
 For his mercy *endureth* for ever :
 11 And brought out Israel from among them :
 For his mercy *endureth* for ever :
 12 With a strong hand, and with a stretched out arm :
 For his mercy *endureth* for ever.
 13 To him which divided the Red Sea in sunder :
 For his mercy *endureth* for ever :
 14 And made Israel to pass through the midst of it :
 For his mercy *endureth* for ever :
 15 But ¹ overthrew Pharaoh and his host in the Red ¹ Heb.
 Sea : *shook off.*
 For his mercy *endureth* for ever.
 16 To him which led his people through the wilder-
 ness :
 For his mercy *endureth* for ever.
 17 To him which smote great kings :
 For his mercy *endureth* for ever :
 18 And slew famous kings :
 For his mercy *endureth* for ever :
 19 Sihon king of the Amorites :
 For his mercy *endureth* for ever :

And Og king of Bashan : 20
 For his mercy *endureth* for ever :
 And gave their land for an heritage : 21
 For his mercy *endureth* for ever :
 Even an heritage unto Israel his servant : 22
 For his mercy *endureth* for ever.
 Who remembered us in our low estate : 23
 For his mercy *endureth* for ever :
 And hath delivered us from our adversaries : 24
 For his mercy *endureth* for ever.
 He giveth food to all flesh : 25
 For his mercy *endureth* for ever.
 O give thanks unto the God of heaven : 26
 For his mercy *endureth* for ever.

By the rivers of Babylon, 137
 There we sat down, yea, we wept,
 When we remembered Zion.
 Upon the willows in the midst thereof 2
 We hanged up our harps.
 For there they that led us captive required of us
¹ songs, 3
 And ² they that wasted us *required of us* mirth, saying,
 Sing us one of the songs of Zion.
 How shall we sing the LORD's song 4
 In a strange land ?
 If I forget thee, O Jerusalem, 5
 Let my right hand forget *her cunning*.
 Let my tongue cleave to the roof of my mouth, 6
 If I remember thee not ;
 If I prefer not Jerusalem
 Above my chief joy.
 Remember, O LORD, against the children of Edom 7

The day of Jerusalem ;
 Who said, Rase it, rase it,
 Even to the foundation thereof.
 8 O daughter of Babylon, ³ that art to be destroyed ; ³ Or, *that,*
 Happy shall he be, that rewardeth thee *laid waste*
 As thou hast served us.
 9 Happy shall he be, that taketh and dasheth thy little
 ones
 Against the rock.

138

A Psalm of David.

1 I will give thee thanks with my whole heart :
 Before the gods will I sing praises unto thee.
 2 I will worship toward thy holy temple,
 And give thanks unto thy name for thy lovingkind-
 ness and for thy truth :
 For thou hast magnified thy word above all thy
 name.
 3 In the day that I called thou answeredst me,
 Thou didst encourage me with strength in my soul.
 4 All the kings of the earth shall give thee thanks, O
 LORD,
 For they have heard the words of thy mouth.
 5 Yea, they shall sing of the ways of the LORD ;
 For great is the glory of the LORD.
 6 For though the LORD be high, yet hath he respect
 unto the lowly :
 But the haughty he knoweth from afar.
 7 Though I walk in the midst of trouble, thou wilt
 revive me ;
 Thou shalt stretch forth thine hand against the
 wrath of mine enemies,
 And thy right hand shall save me.

¹ Heb. words
 of song.
² Or, our
 tormentors

The LORD will perfect that which concerneth me : 8
 Thy mercy, O LORD, *endureth* for ever ;
 Forsake not the works of thine own hands.

For the Chief Musician.

A Psalm of David.

139

O LORD, thou hast searched me, and known *me*. 1
 Thou knowest my downsitting and mine uprising, 2
 Thou understandest my thought afar off.
 Thou ¹ searchest out my path and my lying down, 3
 And art acquainted with all my ways.
 For there is not a word in my tongue, 4
 But, lo, O LORD, thou knowest it altogether.
 Thou hast beset me behind and before, 5
 And laid thine hand upon me.
Such knowledge is too wonderful for me ; 6
 It is high, I cannot attain unto it.
 Whither shall I go from thy spirit ? 7
 Or whither shall I flee from thy presence ?
 If I ascend up into heaven, thou art there : 8
 If I make my bed in Sheol, behold, thou art there.
 If I take the wings of the morning, 9
 And dwell in the uttermost parts of the sea ;
 Even there shall thy hand lead me, 10
 And thy right hand shall hold me.
² Or, *cover* If I say, Surely the darkness shall ² overwhelm me, 11
³ Or, *Then the night shall be light about me* ³ And the light about me shall be night ;
 Even the darkness hideth not from thee, 12
 But the night shineth as the day :
 The darkness and the light are both alike *to thee*.
⁴ Or, *formed* For thou hast ⁴ possessed my reins : 13
⁵ Or, *knit me together* Thou hast ⁵ covered me in my mother's womb.

14 I will give thanks unto thee ; for I am fearfully and
 wonderfully made :
 Wonderful are thy works ;
 And that my soul knoweth right well.
 15 My frame was not hidden from thee,
 When I was made in secret,
 And curiously wrought in the lowest parts of the
 earth.
 16 Thine eyes did see mine unperfect substance,
 And in thy book ⁶ were all *my members* written, ⁶ Or, *they were all written, even the days that were ordained*
 Which day by day were fashioned,
 When as yet there was none of them.
 17 How precious also are thy thoughts unto me, O God !
 How great is the sum of them !
 18 If I should count them, they are more in number
 than the sand :
 When I awake, I am still with thee.
 19 ⁷ Surely thou wilt slay the wicked, O God :
 Depart from me therefore, ye bloodthirsty men.
 20 For they ⁸ speak against thee wickedly,
 And thine enemies ⁹ take *thy name* in vain. ⁸ Or, *utter thy name* (Heb. *thee*)
 21 Do not I hate them, O LORD, that hate thee ?
 And ¹⁰ am not I grieved with those that rise up ⁹ Or, *lift themselves up against thee for vanity*
 against thee ?
 22 I hate them with perfect hatred :
 I count them mine enemies.
 23 Search me, O God, and know my heart :
 Try me, and know my thoughts :
 24 And see if there be any way of ¹¹ wickedness in me, ¹¹ Or, *grief*
 And lead me in the way everlasting.

For the Chief Musician.

A Psalm of David.

140

Deliver me, O LORD, from the evil man ; 1

Preserve me from the violent man :

Which imagine mischiefs in their heart ; 2

¹ Or, stir up wars Continually do they ¹ gather themselves together for war.

They have sharpened their tongue like a serpent ; 3

Adders' poison is under their lips. [Selah

Keep me, O LORD, from the hands of the wicked ; 4

Preserve me from the violent man :

Who have purposed to thrust aside my steps.

The proud have hid a snare for me, and cords ; 5

They have spread a net by the way side ;

They have set gins for me. [Selah

I said unto the LORD, Thou art my God : 6

Give ear unto the voice of my supplications, O LORD.

O GOD the Lord, the strength of my salvation, 7

Thou hast covered my head in the day of battle.

Grant not, O LORD, the desires of the wicked ; 8

Further not his evil device ; lest they exalt themselves. [Selah

As for the head of those that compass me about, 9

Let the mischief of their own lips cover them.

Let burning coals fall upon them : 10

Let them be cast into the fire ;

² Or, floods Into ² deep pits, that they rise not up again.³ Heb. A man of tongue. ³ An evil speaker shall not be established in the earth : 11
Evil shall hunt the violent man to overthrow him.

I know that the LORD will maintain the cause of the afflicted, 12

And the right of the needy.

13 Surely the righteous shall give thanks unto thy name :
The upright shall dwell in thy presence.

141

A Psalm of David.

1 LORD, I have called upon thee ; make haste unto me :

Give ear unto my voice, when I call unto thee.

2 Let my prayer be set forth as incense before thee ;

The lifting up of my hands as the evening ¹ sacrifice. ¹ Or, oblation

3 Set a watch, O LORD, before my mouth ;

Keep the door of my lips.

4 Incline not my heart to any evil thing,

To be occupied in deeds of wickedness

With men that work iniquity :

And let me not eat of their dainties.

5 Let the righteous smite me, *it shall be* a kindness ;And let him reprove me, *it shall be* as oil upon the head ;

Let not my head refuse it :

² For even in their ³ wickedness shall my prayer ² Or, For still is my prayer against their wickedness continue.6 Their judges are thrown down by the sides of the ³ Or, calamities rock ;

And they shall hear my words ; for they are sweet.

7 As when one ploweth and cleaveth the earth,

⁴ Our bones are scattered at ⁵ the grave's mouth. ⁴ According to some ancient authorities, Their.

8 For mine eyes are unto thee, O GOD the Lord :

In thee do I put my trust ; ⁶ leave not my soul destitute. ⁵ Heb. the mouth of Sheol.9 Keep me from the snare which they have laid for me, ⁶ Or, pour thou not out my life
And from the gins of the workers of iniquity.

10 Let the wicked fall into their own nets,

Whilst that I withal ⁷ escape. ⁷ Heb. pass over.

Maschil of David, when he was in the cave ; **142**
a Prayer.

I cry with my voice unto the LORD ; **1**
With my voice unto the LORD do I make supplication.
I pour out my complaint before him ; **2**
I shew before him my trouble.

¹ Or, *fainted* When my spirit ¹ was overwhelmed within me, thou
knewest my path. **3**
In the way wherein I walk have they hidden a snare
for me.

² According to some ancient versions, *I looked . . . and saw &c* ² Look on *my* right hand, and see ; for there is no man
that knoweth me : **4**

Refuge hath failed me ; no man careth for my soul.
I cried unto thee, O LORD ; **5**
I said, Thou art my refuge,
My portion in the land of the living.
Attend unto my cry ; for I am brought very low : **6**
Deliver me from my persecutors ; for they are stronger
than I.

Bring my soul out of prison, that I may give thanks
unto thy name : **7**

³ Or, *crown themselves because of me* The righteous shall ³ compass me about ;
For thou shalt deal bountifully with me.

A Psalm of David. **143**

Hear my prayer, O LORD ; give ear to my supplica-
tions : **1**

In thy faithfulness answer me, *and* in thy righteousness.
And enter not into judgement with thy servant ; **2**
For in thy sight shall no man living be justified.
For the enemy hath persecuted my soul ; **3**
He hath smitten my life down to the ground :

He hath made me to dwell in dark places, as those
that have been long dead.

4 Therefore ¹ is my spirit overwhelmed within me ; ¹ Or, *my spirit fainteth*
My heart within me is desolate.

5 I remember the days of old ;
I meditate on all thy doings :
I muse on the work of thy hands.

6 I spread forth my hands unto thee :
My soul *thirsteth* after thee, as a weary land. [Selah]

7 Make haste to answer me, O LORD ; my spirit faileth :
Hide not thy face from me ;
Lest I become like them that go down into the pit.

8 Cause me to hear thy lovingkindness in the morning ;
For in thee do I trust :
Cause me to know the way wherein I should walk ;
For I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies :
² I flee unto thee to hide me.

10 Teach me to do thy will ; for thou art my God :

³ Thy spirit is good ; lead me in ⁴ the land of upright-
ness.

11 Quicken me, O LORD, for thy name's sake :
In thy righteousness bring my soul out of trouble.

12 And in thy lovingkindness cut off mine enemies,
And destroy all them that afflict my soul ;
For I am thy servant.

² Heb. *Unto thee have I hidden.*

³ Or, *Let thy good spirit lead me*

⁴ Or, *a plain country*

144

A Psalm of David.

1 Blessed be the LORD my rock,
Which teacheth my hands to war,
And my fingers to fight :
2 My lovingkindness, and my fortress
My high tower, and my deliverer ;

My shield, and he in whom I trust ;
Who subdueth my people under me.

LORD, what is man, that thou takest knowledge of
him ? 3

Or the son of man, that thou makest account of him ?

¹ Heb.
a breath.

Man is like to ¹ vanity : 4

His days are as a shadow that passeth away.

Bow thy heavens, O LORD, and come down : 5

Touch the mountains, and they shall smoke.

Cast forth lightning, and scatter them ; 6

Send out thine arrows, and discomfit them.

Stretch forth thine hand from above ; 7

Rescue me, and deliver me out of great waters,

Out of the hand of strangers ;

Whose mouth speaketh vanity, 8

And their right hand is a right hand of falsehood.

I will sing a new song unto thee, O God : 9

Upon a psaltery of ten strings will I sing praises unto thee.

It is he that giveth salvation unto kings : 10

Who rescueth David his servant from the hurtful sword.

Rescue me, and deliver me out of the hand of strangers, 11

Whose mouth speaketh vanity,

And their right hand is a right hand of falsehood.

When our sons shall be as plants grown up in their
youth ; 12

And our daughters as corner stones hewn after the
fashion of a palace ;

When our garners are full, affording all manner of
store ; 13

And our sheep bring forth thousands and ten thousands
in our fields ;

When our oxen are well laden ; 14

When there is no breaking in, and no ² going forth, ² Or, *sally-*
And no outcry in our streets ; *ing*

15 Happy is the people, that is in such a case :

Yea, happy is the people, whose God is the LORD.

145

A Psalm of praise ; of David.

1 I will extol thee, my God, O King ;

And I will bless thy name for ever and ever.

2 Every day will I bless thee ;

And I will praise thy name for ever and ever.

3 Great is the LORD, and highly to be praised ;

And his greatness is unsearchable.

4 One generation shall laud thy works to another,

And shall declare thy mighty acts.

5 Of the glorious majesty of thine honour,

And of thy wondrous works, will I meditate.

6 And men shall speak of the might of thy terrible acts ;

And I will declare thy greatness.

7 They shall utter the memory of thy great goodness,

And shall sing of thy righteousness.

8 The LORD is gracious, and full of compassion ;

Slow to anger, and of great mercy.

9 The LORD is good to all ;

And his tender mercies are over all his works.

10 All thy works shall give thanks unto thee, O LORD ;

And thy saints shall bless thee.

11 They shall speak of the glory of thy kingdom,

And talk of thy power ;

12 To make known to the sons of men his mighty acts,

And the glory of the majesty of his kingdom.

13 Thy kingdom is an everlasting kingdom,

And thy dominion *endureth* throughout all genera-
tions.

The LORD upholdeth all that fall,
 And raiseth up all those that be bowed down.
 The eyes of all wait upon thee ;
 And thou givest them their meat in due season.
 Thou openest thine hand,
 And ¹ satisfiest the desire of every living thing.
 The LORD is righteous in all his ways,
 And gracious in all his works.
 The LORD is nigh unto all them that call upon him,
 To all that call upon him in truth.
 He will fulfil the desire of them that fear him ;
 He also will hear their cry, and will save them.
 The LORD preserveth all them that love him ;
 But all the wicked will he destroy.
 My mouth shall speak the praise of the LORD ;
 And let all flesh bless his holy name for ever and ever.

¹ Or, satisfiest every living thing with favour

¹ Heb. Hallelujah.

¹ Praise ye the LORD. 146
 Praise the LORD, O my soul.
 While I live will I praise the LORD :
 I will sing praises unto my God while I have any being.
 Put not your trust in princes,
 Nor in the son of man, in whom there is no help.
 His breath goeth forth, he returneth to his earth ;
 In that very day his ² thoughts perish.
 Happy is he that hath the God of Jacob for his help,
 Whose hope is in the LORD his God :
 Which made heaven and earth,
 The sea, and all that in them is ;

² Or, purposes

PSALMS 146-150.—The final group of ' Hallelujah ' psalms. In the Septuagint the word stands as a heading to each of these psalms. In the Massoretic text, however, with great fitness, the line is at the end as well as the beginning of all five.

Which keepeth truth for ever :
 7 Which executeth judgement for the oppressed ;
 Which giveth food to the hungry :
 The LORD looseth the prisoners ;
 8 The LORD openeth *the eyes of* the blind ;
 The LORD raiseth up them that are bowed down ;
 The LORD loveth the righteous ;
 9 The LORD preserveth the strangers ;
 He upholdeth the fatherless and widow ;
 But the way of the wicked he ³ turneth upside down.
 10 The LORD shall reign for ever,
 Thy God, O Zion, unto all generations.
⁴ Praise ye the LORD.

³ Or, maketh crooked

⁴ Heb. Hallelujah.
¹ Heb. Hallelujah.
² Or, For he is good: sing praises unto our God, for he is gracious

147 ¹ Praise ye the LORD ;
² For it is good to sing praises unto our God ;
 For it is pleasant, *and* praise is comely.
 2 The LORD doth build up Jerusalem ;
 He gathereth together the outcasts of Israel.
 3 He healeth the broken in heart,
 And bindeth up their ³ wounds.
 4 He telleth the number of the stars ;
 He giveth them all their names.
 5 Great is our Lord, and mighty in power ;
 His understanding is infinite.
 6 The LORD upholdeth the meek :
 He bringeth the wicked down to the ground.
 7 Sing unto the LORD with thanksgiving ;
 Sing praises upon the harp unto our God :
 8 Who covereth the heaven with clouds,
 Who prepareth rain for the earth,
 Who maketh grass to grow upon the mountains.
 9 He giveth to the beast his food,

³ Heb. sorrows.

And to the young ravens which cry.
 He delighteth not in the strength of the horse : 10
 He taketh no pleasure in the legs of a man.
 The LORD taketh pleasure in them that fear him, 11
 In those that hope in his mercy.
 Praise the LORD, O Jerusalem ; 12
 Praise thy God, O Zion.
 For he hath strengthened the bars of thy gates ; 13
 He hath blessed thy children within thee
 He maketh peace in thy borders ; 14
 He filleth thee with the ⁵ finest of the wheat.
 He sendeth out his commandment upon earth ; 15
 His word runneth very swiftly.
 He giveth snow like wool ; 16
 He scattereth the hoar frost like ashes.
 He casteth forth his ice like morsels : 17
 Who can stand before his cold ?
 He sendeth out his word, and melteth them : 18
 He causeth his wind to blow, and the waters flow.
 He sheweth his word unto Jacob, 19
 His statutes and his judgements unto Israel.
 He hath not dealt so with any nation : 20
 And as for his judgements, they have not known them.
⁶ Praise ye the LORD.

⁴ Heb. He
maketh thy
border
peace.

⁵ Heb. fat
of wheat.

⁶ Heb.
Hallelujah.

¹ Heb.
Hallelujah.

¹ Praise ye the LORD. 148
 Praise ye the LORD from the heavens :
 Praise him in the heights.
 Praise ye him, all his angels : 2
 Praise ye him, all his host.
 Praise ye him, sun and moon : 3
 Praise him, all ye stars of light.
 Praise him, ye heavens of heavens, 4

And ye waters that be above the heavens.
 5 Let them praise the name of the LORD :
 For he commanded, and they were created.
 6 He hath also stablished them for ever and ever :
 He hath made a decree ² which shall not pass away. ² Or, which
none shall
transgress
 7 Praise the LORD from the earth,
 Ye ³ dragons, and all deeps : ³ Or, sea-
monsters
Or,
waterspouts
 8 Fire and hail, snow and vapour ;
 Stormy wind, fulfilling his word :
 9 Mountains and all hills ;
 Fruitful trees and all cedars :
 10 Beasts and all cattle ;
 Creeping things and flying fowl :
 11 Kings of the earth and all peoples ;
 Princes and all judges of the earth :
 12 Both young men and maidens ;
 Old men and children :
 13 Let them praise the name of the LORD ;
 For his name alone is exalted :
 His glory is above the earth and heaven.
 14 And he hath lifted up ⁴ the horn of his people,
 The praise of all his saints ;
 Even of the children of Israel, a people near unto him. ⁴ Or, a horn
for his
people, a
praise for
all his
saints; even
for &c.
⁵ Praise ye the LORD. ⁵ Heb.
Hallelujah.

149 ¹ Praise ye the LORD.

Sing unto the LORD a new song,
 And his praise in the assembly of the saints.
 2 Let Israel rejoice in him that made him :
 Let the children of Zion be joyful in their King.
 3 Let them praise his name in the dance :
 Let them sing praises unto him with the timbrel and
 harp.

¹ Heb.
Hallelujah.

- For the LORD taketh pleasure in his people : 4
³ Or, *victory* He will beautify the meek with ² salvation.
 Let the saints exult in glory : 5
 Let them sing for joy upon their beds.
³ Heb. *throat.* Let the high praises of God *be* in their ³ mouth, 6
 And a two-edged sword in their hand ;
 To execute vengeance upon the nations ; 7
 And punishments upon the peoples ;
 To bind their kings with chains, 8
 And their nobles with fetters of iron ;
⁴ Or, *He is the honour of all his saints* To execute upon them the judgement written : 9
⁵ Heb. *Hallelujah.* ⁴ This honour have all his saints.
⁵ Praise ye the LORD.

- ¹ Heb. *Hallelujah.* ¹ Praise ye the LORD. 150
 Praise God in his sanctuary :
 Praise him in the firmament of his power.
 Praise him for his mighty acts : 2
 Praise him according to his excellent greatness.
 Praise him with the sound of the trumpet : 3
 Praise him with the psaltery and harp.
 Praise him with the timbrel and dance : 4
 Praise him with stringed instruments and the pipe.
 Praise him upon the loud cymbals : 5
 Praise him upon the high sounding cymbals.
¹ Heb. *Jah.* Let every thing that hath breath praise ² the LORD. 6
¹ Praise ye the LORD.

PSALM 150.—Like its predecessors, this psalm ends with the liturgical exclamation with which it began. Beyond that, it is a chain of Hallelujah calls. Thus the volume which began with a Benediction, invoked upon the man whose delight is in the Law of the Lord, ends with Praise to the Almighty Blesser Himself.

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